Νοῦν χρὴ θεάσασθαι. Euripid.

Νοῦν χρὴ θεάσασθαι. Euripid.

A DISCOURSE OF Artificial Beauty, In point of CONSCIENCE, BETWEEN Two LADIES.

With ſome Satyrical Cenſures on the Vulgar Errors of theſe Times.

LONDON,
Printed for *R. Royſton* at the Angel in *Ivy-lane*.
M DC LXII.

THE PUBLISHER To the Ingenuous READER.

READER,

THIS Diſcourſe (*of which (as I am certainly informed) a Woman was not onely the chief occaſion, but the Author and Writer*) *coming to my hands, and ſeeming to referre onely to ſome ornamental toyes, fitter for Ladies Cabinets and fingers then for the rougher hands and ſeverer eyes of this Martial Age, I had almoſt condemned, upon the view of the Title, to eternal ſilence, partly out of a Principle of Piety, as loth to adde to the vanity of a very vain Age, but chiefly out of a worſer temper which I had of a long time contracted, by reaſon of many popular prejudices and ſiniſter cenſures,*

which had vehemently ſet me againſt all things of Art uſed by any women, whereby to repair or advance the quickneſs of their Complexions, *or* beauty *of their* Looks, *beyond that portion which God and Nature had given them. Not that I am a Cynical or Stoical enemy to that ſofter Sex, (which tempers humane ſpirits and ſocieties with ſo much ſweetneſs and civility:) but (I confeſs) I was ſo perfectly ſcandalized againſt all* Auxiliary Beauty (*which applies any* colouring *or* tincture *to ſet off* the Face) *that I condemned this piece after the mode of vulgar and precipitant Zeal) unread and unheard, to be* burned, *as* Judah *did* Tamar, *Gen.*38.24. *concluding it to be the Eſſay of ſome wanton wit and idle pen, which was more a paraſite to Female fooleries and vanities, then a lover of priſtine gravity and ſobriety.*

Yet by a principle of innate Juſtice which I owe to Self-preſervation, (making me very loth to be hanged without a legal trial) I was ſecretly aſhamed to condemn it till I had made ſome examination of its guilt. Hence I ventured the loſs

of

of ſo much time as to arraign and read it. Which act of high Juſtice (before I had farre advanced) taught me, to my great reproach and ſhame, how unjuſt Judges, how cruel Tyrants Prejudice and Cuſtome are, which condemn all they diſaffect, and diſaffect before they underſtand, and are loth to underſtand contrary to prepoſſeſſions; like Procruſtes, *either cropping or ſtretching all new comers to the ſtinted meaſure of their wonted fancies and opinions.*

But not truſting to the Balance of my own judgement (which now began by a ſecret charm to be ſtrongly enclined to approve the whole Diſcourſe, for its manner Ingenuous, and for its deſign Innocent) I put it to the Teſt of two or three ſevere Cenſors, perſons of Socratick *brows and* Catonian *looks, wholly bred up in Academical Shades, and no way partial to the delights of Women. Theſe having at firſt (as I did) with very much coyneſs and prejudice begun to peruſe it, yet, upon ſober and ſecond views, they laid aſide their ponderous brows, and exchanging their terrible frowns for un-*

affected ſmiles, with joynt and liberal ſuffrages they aſſured me, That never any thing on ſo ſlight a Subject was diſcourſed and written with more ingenuity and elegancy: That although it undertook fairly to diſcuſs things which were but skin-deep and ſuperficial; yet it brought them ſo home to a profound and notable caſe of Conſcience, that it could not juſtly be denied its weight and place among the more ſerious Diſcourſes of this Age, and the more meritorious pieces of that Sex; having that in the Floridneſs, Candor, and Acuteneſs of its diſputation, *which might more then compenſate the ſeeming ſlightneſs and inconſiderableneſs of the things diſputed; endeavouring by a gentler kind of Piety and civiler Sanctity (then were heretofore uſed in* England) *to reconcile Ladies* Countenances *with their* Conſciences, *which ſome either more ruſtick or rigid ſpirits have (a long time) ſought to keep at moſt deadly fewds and implacable diſtances, condemning all women (without miraculous help) for ever to lie under the burthen and diſcountenance of either natural*

tural or accidental defects, not allowing them to use the least relief, never so obvious in Nature, and not less innocent then easie in Art.

The justice or injustice of which severities is here so soberly and impartially considered, that I do not only look upon it as a noble Essay what great wits can doe in small matters; but (in good earnest) I esteem it a very necessary debate in a case so much (they say) practised by many women of unspotted worth and honour, and yet so much censured as sinful and abominable by others of very warm and commendable piety.

This Discourse (as an impartial glass) lets the world see what oppositions and what solutions may be made in point of Conscience, as to any artificial helps of handsomness; *that accordingly every one may practise, either chearfully and discreetly using them as other innocent ornaments, if hereby satisfied of the lawfulness, or wholly forbearing them, if they find the Objections overweigh the Answers. It is pity sober women should be denied such reliefs and advantages as*

God's indulgence allows them: And it is a ſhame they ſhould uſe them (though never ſo privately and undiſcernably) if God hath in Scripture or Nature and Conſcience forbidden them.

Beſides this great deſign of ſtating Ladies Conſciences in a caſe ſo much concerning their Faces *and* Looks *(which they cannot but highly conſider while they ſee themſelves, or appear to others) ſome (it may be) will be pleaſed (as I was) at that generous freedom & civility in it, which dare encounter and diſcuſs ſo popular and prevalent an opinion as that is which (among us) denies all* Subſidies *or* aids to womens beauties *or* complexions.

Laſtly, finding it was none of the moſt dangerous Problems which the audacious liberty of theſe times hath ventured upon, I conceived it might be as worthy of ſober perſons leiſure to read it, as of my pains to publiſh it. Theſe three motives, Conſcience, Civility and Gain, meeting together, tempted me beyond all reſiſtance to make it what I am,

Ingenuous Reader,
Yours to ſerve you.

The

The *Objections* contained in this Book.

Object.1. *Against all Painting the Face as unlawful.* P.1.

Object.2. Jezebel's *ſad fate urged againſt all Painting the Face.* p.7.

Object.3. *Other places of Scripture urged againſt Painting the Face.* p.18.

Object.4. *Urged againſt all ſuperfluous Ornaments of women, and ſo againſt Painting.* p.33.

Object.5. *Painting the Face againſt the Seventh Commandment forbidding all Adultery.* p.44.

Object.6. *Painting the Face argues an heart unſatisfied with God's works and diſpoſings,* Jam.4.7. p.66.

Object.7. *Painting the Face a badge of Vanity and appearance of evil.* p.101.

Object.8. *Painting the Face a mark of Pride, Arrogancy and Hypocriſie.* p.126.

Object.9. *The Fathers and modern Divines much againſt all Painting the Face.* p.138.

Object.10. *Painting the Face very ſcandalous, and ſo unlawful.* p.178.

Object.11. *Painting the Face a thing of ill report, and ſo not to be followed.* p.194.

Object.

Object.12. *Painting the Face unlawful, because doubtful at best, and not of faith.* p.228.

Object.13. *Of* Peter Martyr *against Painting the Face, from many Scripture instances.* p.247.

The moderate and charitable Conclusion of the Dispute. p.258.

Eccles.9.8. *Let thy garments alwayes be white, and let thy head lack no oyntment.*

Prov.31.30. *Favour is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised.*

A DISCOURSE OF *Artificial Handſomneſs*, In point of CONSCIENCE, between two Ladies.

OBJECTION I.

Againſt all Painting the Face, as unlawful.

MADAM,

I Am not more pleaſed to ſee you look ſo well beyond what you were wont, then I am jealous (to be free with you) leſt a perſon ſo eſteemed as you are for modeſty and piety, ſhould uſe ſome *colour* or *tincture* to advance your *Complexion*; which indeed I take to be no better then that

odious and infamous way of *Painting*, every where in all ages ſo much and ſo juſtly ſpoken againſt, both by God and good men; being a moſt ungodly practice, though generally (as they ſay) now uſed in *England* (more or leſs) by perſons of quality, who not content with Natures ſtock of *Beauty*, do (not by a fine, but filthy, art) adde ſomething to the advantage, as they think, of their *Complexions*; but I fear, to the deforming of their Souls, and defiling of their Conſciences.

ANSWER.

I Do not onely approve your Ladiſhips friendly freedome, but I take it as ſome degree of ſpecial favour that you ſpeak your thoughts to my face, and not after the ſecret cenſurings or back-biting whiſpers of ſome, who (leſs able to confute what they blame, then to juſtifie what they ſuſpect) arraign before the raſh Tribunal of their judgements every *face* whoſe handſomneſs they either envy, if *natural*, or grievouſly reproach, if they think it hath

hath any thing *artificial* beyond what themſelves are wonted to or acquainted with; who (yet) in other things do as much contend againſt the defects, deformities and decaies of nature and age, as may be, by waſhings, anointings and plaſterings, by many ſecret medicaments and cloſe receits, which may either fill and plump their skins, if flat and wrinkled, or ſmooth and poliſh them, if rugged and chapt, or clear and brighten them, if tann'd and freckled: onely in the point of *colour* or *tinctures* added in the leaſt kind or degree they are not more ſcrupulous then cenſorious; as if every one that uſed theſe had forſaken *Chriſt's banner*, and now fought under the *Devil's colours*.

Your Nobleneſs (*Madam*) is more juſt and civil, in giving me opportunity to anſwer for my ſelf, that either I may confeſs and forſake what you ſuſpect, if you convince me of the evil of it; or continue with a good conſcience to doe what you are jealous of, if I can aſſert it to be lawful and good.

Firſt then, if I ſhould deny what

your Ladiſhip ſuſpects, it would be very hard to prove it; ſince what you fancy as *additional*, is not beyond the ordinary proportion of what is *natural* to my age and complexion. Beſides, the *looks* (you know) of our Sex, as to *paleneſs* or *redneſs*, admit as many changes as the Moon, by natural variations; which are many times in women not more ſudden, then much to their injury or advantage: So impertinent muſt they needs be, whoſe eyes are over-curious to find fault at Art there where they have no cauſe but to commend Nature, unleſs they were made womens Confeſſors, which I believe few are in this caſe; ſo that they muſt needs blame moſt-what raſhly, and oft unjuſtly, becauſe they onely gueſs uncertainly.

But becauſe I perceive your Ladiſhip hath a great zeal in this particular, (which I muſt interpret a commendable and Chriſtian tenderneſs againſt any thing ſuſpected for *Sin*, which cannot be ſmall to a gainſaying conſcience, whoſe eye will not endure the leaſt

mote

mote any more then the heart can the leaſt wound) I will deal ſo liberally with your Ladiſhip as to grant you this ſuppoſal, whereupon to fix any diſcourſe which may (as you think) batter down with a mighty Engine all *auxiliary Beauty* or *additional Handſomneſs*.

And truly it is not my fear, but my requeſt to you, (of whoſe pious abilities the world hath a great and juſt account) that your Ladiſhip would let me ſee, by rational and clear arguings, what you have againſt it, beyond thoſe vulgar flaſhes and eaſie flouriſhes of ſome great ſticklers and declaimers againſt all ſuch female arts; (to which I have been much wonted) who with *ſhame and folly*, as *Solomon* ſayes, (even ſometimes in the Pulpit as well as in the Preſs) reſolve of matters of ſin and caſes of Conſcience, before they *conſider* or *underſtand* them, calling for *fire from Heaven* upon all they diſlike, as the Diſciples did, without ever adviſing with Chriſt; which confidence hath made many well-meaning people Prov. 18. 13. Luke 9. 54.

very much ſtartle at and condemn all ſuch *complexionary adornings*, as if they impudently *outfaced* God and man, as if they fought with an high hand and *brazen forehead* againſt Reaſon and Religion, Nature and Grace, Humanity and Chriſtianity. After this rate of bold Oratory many women have been more ſcared then convinced, more diſtracted with ſcruples and terrours then ſatisfied with truth, as to the nature of many things pretended to be ſins and violations of Conſcience; which muſt be meaſured not by the bulk, but weight, not the noiſe, but force of mens words: 'Tis not the *cry*, but the *fleece*, which ſober perſons regard.

But I will in this rather ſuſpect at preſent my own incapacity, then any want of ſolidity or charity in the Sermons and cenſures of ſo many as bitterly inveigh againſt all *Artificial Beauty*; hoping to learn from your Ladiſhip what may, upon juſt grounds, make me ſubſcribe to their and your ſeverities in this point: Though, I confeſs,

confeſs, after ſome diligent ſearch into other books, and chiefly the holy Scriptures, I am as yet ſo remiſs and charitable in my cenſure of thoſe little artifices uſed by many ſober perſons, that, as I will not undertake to juſtifie all thoſe that uſe them, ſo nor dare I condemn all who may uſe and doe the ſame things with farre different minds and to very diſtant ends.

Objection II.

Jezebel's *ſad fate urged againſt all Painting the Face.*

TRuly, *Madam*, I abſolutely think (without any mincing or diſtinction) all *colour* or *complexion* added to our *skins* or *faces*, beyond what is purely *natural*, to be a *ſin*, as being flatly againſt the Word of God; which I ſuppoſe you grant to be the indiſpenſable and unchangeable Rule of all moral Holineſs, from which we may not warp in the leaſt degree upon any pretenſions to advance our Honors, Eſtates, Healths, or *Beauties*.

Firſt then, if your Ladiſhip look into 2 *Kings* 9.30. you ſhall ſee wicked *Jezebel*, though a Queen, yet not tolerated or excuſed, but foully branded and heavily puniſhed, for *painting her eyes* or *face:* for which ſhe was afterward, by a moſt *deformed* deſtiny, juſtly devoured of dogs; as the moſt Reverend Lord Primate of *Armagh* obſerves in his larger *Catechiſm* upon the 7th Command.

Which fearful ſtroke of divine vengeance, and cenſure of ſo Learned and Pious a perſon, (making that her *painting* a moſt meritorious and principal cauſe of her ſo ſad deſtiny) are ſufficient, I think, to ſcare the moſt adventurous woman from any ſuch ſinful and accurſed practice.

ANSWER.

MAdam, as I allow your Rule, the Word of God, which is the only *balance of the Sanctuary* where ſins are to be weighed; ſo I am not ignorant of that ſtory to which your Ladiſhip (as all others in this diſpute) doth much

referre:

referre: nor am I a ſtranger to that gloſs or obſervation thence made againſt all *painting* or *tincturing* of the *face* by that moſt worthy Prelate, with whoſe ſo quick and ſharp a ſtroke I was (at firſt reading that paſſage) ſo ſtartled, that I had no reſt, till I adviſed with another perſon of great judgement and ſober piety, who made it clear to me, That that excellent Biſhop, however then he thought fit (after the wonted oratory and freedome of ſome of the Fathers) to make a popular paſs or ſtroke of his potent pen againſt what he might ſuſpect to be then much uſed, and abuſed too, in the *Engliſh* world; yet (for certain) he was too wiſe and judicious a Divine, to fix that ſignal and heavy judgement of God onely, or chiefly, (or indeed at all) upon *Jezebel*'s *painting*, which was an after-act, and as to that time or inſtant in the ſtory, comes at leaſt 14. years behind that dreadful doom which was by the Prophet *Eliſha* foretold upon the ſcore of *Naboth*'s blood unjuſtly ſhed, and his inheritance cruelly uſurped;

1 Kings 21.23. uſurped; which is 1 *Kings* 21.23. So that her *painting her eyes* or *face*, mentioned in the place you urge, is indeed (among other occaſional circumſtances) recorded, but to a farre different end or uſe, then either to lay the weight of the ſubſequent puniſhment, or the guilt of any ſin, upon that act more then upon the other concomitant actions therewith recited.

Among which this of her *painting* is indeed ſet down chiefly, to ſhew, That no advantages of outward *Beauty*, natural or *artificial*, (though ſet off with the curioſity and Majeſty of a Queen) are ſufficient to make any perſon the object of either love or pity, where foul and enormous ſins have ſo debaſed and deformed their Souls to God, as Murther, Idolatry and Oppreſſion had done *Jezebel*'s; for which ſins (as is expreſly ſaid) that Tragedy befell her (which was foretold long before ſhe is brought in ſo dreſſed and adorned.) Which thunderbolt of God's vengeance ſhe in vain ſought to diſarm or avoid by uſing any charms,

attractives

attractives or lenitives of outward *beauty*, if that were her deſign: which truly is not very probable, at her years; and toward *Jehu*, a declared enemy. Nor do indeed the actions of *Jezebel* ſignify (as that gentleman told me) any amorous intention whereby to allure *Jehu*; ſince her words reproach him with ſo juſt and bitter a Sarcaſme as that is, *Had Zimri peace who ſlew his maſter?*

So that *Jezebel* at this time ſeems rather reſolved not ſo much to court, as to ſcorn, *Jehu*, diſdaining to deprecate her ruine, or owe her life to ſuch an enemy: and therefore ſhe puts her ſelf into a poſture of Majeſty; as ſhewing that height and greatneſs of Mind, which could own her ſelf in the pomp and ſplendor of a Princeſs, even then when ſhe expected her enemy and her end; that ſhe might at leaſt periſh (as ſhe thought) with the more reputation of a *comely* perſon and *undaunted* ſpirit, which abhorred to humble and abaſe it ſelf, after the manner of fearful and ſqualid ſuppliants, in ſackcloth, or to abate any of thoſe accuſtomed

med *ornaments* with which ſhe uſed (as a Queen) to entertain her ſelf in her proſperity.

So that my learned friend concluded (in my opinion very rationally) that the Lord Primate's inference (*for which ſhe was juſtly eaten up by dogs*) may no more be applied to this particular of *Jezebel*'s *painting her eyes* or *face*, then to her *adorning* or *dreſſing* of her *head*, or her *looking out of a window*, or her ſpeaking ſuch words as ſhe did to *Jehu*'s face: all which are recorded in the ſame ſtory, immediately before her precipitate ruine. Which actions in themſelves cannot be branded for ſins, nor are they noted there for ſuch, further then they may be relatively conſidered as to the mind and end of the doer or ſpeaker, whereby to gratifie pride, paſſion, or any other wickedneſs. And in this reſpective conſideration, not onely *Jezebel*'s *painting* and *dreſſing*, but her very eating and drinking, her ſleeping and clothing, her native ſtrength and beauty, her civil honor and power might be relatively

tively ſins; as the Scripture tells us, *the plowing of the wicked is ſin*, and *his praying is abomination*; ſo his *proſperity becomes a ſnare*, and his plenty a poiſon to his Soul, when the good gifts and creatures of a good God are by evil minds perverted to be weapons of unrighteouſneſs, and inſtruments of ſin, to ſatisfie thoſe *luſts*, whoſe inordinateneſs, and not their deſire, *fights againſt* God and *the Soul.*

Prov.21.4. Prov.28.9. 1 Pet.2.11.

So then your Ladiſhip cannot be ſo blind, as not to ſee that the bare hiſtorical narration of *Jezebel's painting* her eyes, among other actions, (which you confeſs to be innocent in themſelves, and whereof you make no ſcruple) if it did referre to any wanton deſign (which is very unlikely at that time, in a Queen whoſe proud and violent ſpirit might (now) juſtly be carried away with other paſſions and tranſports then thoſe of Luſt,) yet it doth no way argue or import the uſe of that or other things therewith mentioned to be in themſelves any ſins to all that then did, or after ſhould, uſe the like

appli-

applications, words or actions, out of far different minds, and to far different ends; which are beyond all diſpute the proper grounds and rules of all moral denominations as to good or evil, in thoſe mediate actions, agents and inſtruments, whoſe freedome in nature falls not under any ſpecial reſtraint of God's command, forbidding them by any poſitive Law: (as he did many things in point of food, clothes, faſhions, and other civil actions among the Jews.)

It is a groſs miſtake in Architecture, to think that every ſmall ſtud bears the main ſtreſs and burthen of the building, which lies (indeed) upon the principal timbers: And it is an horrible wreſting of Scripture, to make every recited circumſtance in any place to bear the whole weight of the ſtory and event.

Luke 16. 19. You cannot think that *Dives* went to hell onely becauſe he was *a rich man clothed in purple and fine linen*, and *faring deliciouſly* or *ſumptuouſly every day*; all which things many perſons

ſons of as good as great quality, of no leſs vertue and piety then honour and eſtate, daily enjoy without any blame. Nor was it *Lazarus* his poverty and dunghil, or his ſores and the charitable tongues of the dogs, that brought him to heaven. The luxury, pride, and uncharitableneſs of the one; the patience, humility, and ſanctity of the other, made that grand diſcrimination of their fates.

Nor may your Ladiſhip think, that the beheading of *John Baptiſt* is any valid argument (however it be popularly uſed by ſome) againſt all *Dancing*, as if it were abſolutely evil and unlawful in it ſelf; not onely mixt of both ſexes, but alone and ſingle, as that of *Herodias* was, who is ſaid (there) to have *danced*, not with, but *before Herod* and the company, (which yet I know your Ladiſhip and other ſober perſons, not onely uſe themſelves, but alſo approve, as to the breeding and behaviour of their children.) That ſad event (which is odiouſly, but fallaciouſly, laid to the charge of *Dancing*) was the proper Matth. 14.

per

per effect not of the orderly motions of *Herodias* her feet, but of the inordinate ſtrokes of her affections; her wanton pride and impious deſpite againſt not ſo much the perſon as the doctrine of that holy man, who never reproved (that we read) hers or others *Dancing*, (as to the civil cuſtome of the Countrey or Court) but her adulterous compliances with *Herod*'s luſt: *John* was not a ſtumbling-block to her feet, but an eye-ſore to her eyes, and a corroſive to her ears, by his chaſt monitions and holy ſeverities.

Acts 12. 22. So *Herod*'s ſudden crumbling into *worms*, may be juſtly urged againſt the pride and arrogance of any mortal in God's ſight: but it is miſapplied againſt the purple, Thrones and orations of Princes. In like ſort I believe *Jezebel*'s *painting*, and otherwaies dreſſing or *adorning* her ſelf, ſet down in that place, to be no more prejudice in point of *ſin*, againſt a ſober, modeſt and ingenuous uſe of thoſe things, then *Le-*
Gen. 30. 15. *ah*'s bargaining with *Rachel* for her ſons mandrakes was any charm or cauſe of her

her conceiving that night with childe by her hired husband.

If all that *Jezebel*, or other notorious ſinners mentioned in Scripture, did at any time, in order to accompliſh any evil deſign, is therefore to be branded and avoided as a ſin, we may not call a ſolemn aſſembly or keep a *faſt*, becauſe *Jezebel* did both, in order to palliate with ſhews of Juſtice and prefacings of Religion her deteſtable murther and diſ-inheriſon of *Naboth*. Nor may we uſe fair words and affable geſtures, becauſe *Abſalom*'s ambition did abuſe thoſe popular arts. We muſt not *kiſs* or embrace a friend, becauſe *Joab* did ſo when he baſely kill'd both *Abner* and *Amaſa*; as alſo *Judas* did when he betrayed *Chriſt*: nay ſtaves, and lanthorns, and torches muſt not be uſed, becauſe they ſometime waited upon that ingrateful Traitor. We may not *weep*, becauſe *Iſmael*'s treachery did ſo when he intended to ſlay *Gedaliah*. In all which caſes the deſigns were apparently wicked and baſe; yet are not all thoſe concomitant actions ſuch,

1 Kings 21. 9.

2 Sam. 15.

Joh. 18. 3.

Jer. 41. 6.

much leſs theſe here recorded of *Jezebel:* whoſe aim (certainly) was not any allurement, but a defiance and affront to *Jehu*, ſhewing how little ſhe was terrified by his preſence, power, and ſucceſs, at which ſhe appeared neither dejected nor deformed, after the manner of thoſe ſqualid ſuppliants, who poorly and pitifully ſtoop below themſelves to beg their lives; which ſhe ſcorned to doe, by any the leaſt diminution or abatement of her wonted grandeur, glory, or ſplendour. As the mentioned circumſtances receive no credit or honour by *Jezebel's* name, ſo nor any diſparagement, ſince different minds make the difference of manners: Nor is it ſtrange for the wicked to doe the ſame things that worthy perſons doe to diverſe ends.

Objection III.

Other places of Scripture urged againſt painting the Face.

BUT *Painting the face* (good *Madam*) is mentioned in two other places

places of Scripture, as the practice of lewd and wicked women, and juſtly falling not onely under the reproach of the Prophet and all holy men, but under God's diſlike and diſpleaſure, who not onely abhorres to ſee the deformities of our hearts, but alſo of our looks and outſides, when they are altered by any art from what God and nature have made them, whoſe works muſt needs be beſt, and beyond mans amendment. You ſee *Ezek.*23.40. how with a ſacred taunt and irony the Spirit of God reproves the Jewiſh Church in her lewdneſs and Apoſtaſie: *Lo, they come for whom thou didſt waſh thy ſelf, paintedſt thy eyes, and deckedſt thy ſelf with ornaments, and ſateſt in a ſtately bed, with a table prepared before it.* So Jer.4.30. *Though thou clotheſt thy ſelf with crimſon, and deckeſt thy ſelf with ornaments of gold, though thou renteſt thine eyes* (or *face*) *with painting; in vain ſhalt thou make thy ſelf fair,* &c. Ezek.23. 40. Jer.4.30.

By which expreſſions, alluding to the cuſtomes of thoſe times, the Lord ſeems extremely to blame and abhorre

thoſe practices there mentioned, among which that of *painting* is expreſſed.

ANSWER.

IF theſe places be all the ſtrength your Ladiſhip can produce from Scripture againſt any *colouring* of the *face*, or helping of the *complexion*, becauſe this, as other uſual waies of comely, curious or ſtately adornings, are there mentioned as the practices of wanton & imperious women; yet your Ladiſhip will not hence conclude, That onely ſuch women did then uſe thoſe things, who are alwaies ſo cunning, as not to render themſelves notorious by any ſuch outward differences from grave and ſober women (as they ſay the common curtiſans of *Rome* are commanded to doe, for diſtinction ſake:) but rather you muſt conclude, That wanton women did caſt themſelves into the ſame outward mould or civil garb and faſhion wherein perſons of honour and good repute appeared, not with more beauty, ſtate or comelineſs, then with chaſtity, gravity and vertue.

For

For ſin is generally ſo apiſhly crafty, as to hide it ſelf under the colours and masks of goodneſs and honeſty; as well knowing that it is not onely deformed, but very fulſome, if it appear impudently like it ſelf.

Beſides, if your Ladiſhip thinks the ſharp ſtyle of that place ſtrikes ſo ſeverely againſt all *painting* and *complexioning* as a ſin, why may you not alſo by the ſame ſeverity deſtroy and diſallow all other things there expreſſed in that ſame tone and tenour? as *dreſsing* and *decking* your ſelf *with* any coſtly and comely *ornaments*, all *ſweet perfumes*, all *ſitting on rich and ſtately beds, with tables before them*, &c. From all which I do not find your Ladiſhip or others do abſtain, either as to your perſons or your houſes; who yet with great eagerneſs ſingle out and hunt to death that one particular there mentioned, of *painting the face*, which ſeems to have no worſer marks on it then the reſt of the herd or company, which you are content to ſpare and preſerve for your uſe.

But *(Madam)* it is unworthy of your candour and diſcretion thus to rack and disjoint Scriptures, whoſe ſenſe for the moſt part is not to be taken in the broken parts and ſevered or diſtracted limbs, but in the juncture and intireneſs of the whole diſcourſe, which ſhews the ſcope and deſign of the Spirit of God; which is not either to condemn or commend every particular mentioned in the procedure of any place, where yet the main deſign is to commend or condemn ſomething there eminently propoſed, and chiefly aimed at.

Luke 16.8. We read our Saviour Chriſt *commending* the providence and ſelf-preſervation of *the unjuſt ſteward*; but not his falſity and injuſtice: which yet is there brought in as the fraudulent method of this worldly wiſdome and forecaſt. So *Jacob* by his mothers craft and impoſture obtained the bleſſing from his cheated and aged father beyond any revocation; yet the ſiniſter arts there uſed are not to be imitated or approved, however the deſire

Gen. 27.

of

of a paternal bleſſing (which was then ſolemn and Sacramental) might be as commendable in him, as the undervaluing of it was a profane temper in *Eſau*. If commendable ends do not juſtifie evil means in any, no more may evil ends in ſome blemiſh the uſe of lawful and permitted things in others, who apply them to ſober and good ends. Rom. 3. 8.

Theſe places are very general and looſe arguments to condemn all ingenuous arts and helps of *handſomneſs*, either to the *face* and other parts of the body, or to the adorning of civil ſtate & Majeſty. Nor do they any way amount to ſo much as a poſitive Law, either Ceremonial or Political, ſuch as thoſe were againſt *linſi-woolſie garments*, *ſowing with diverſe ſeeds*, *abſtaining from ſwines fleſh*, and other beaſts, birds, or fiſhes, which yet in their nature are not *unclean* or unlawful. Levit. 19. Levit. 11. Acts 10. 15.

How much leſs can your Ladiſhip or any other, by the Chymiſtry of your wits, extract from theſe places any drop

or quinteſſence of a moral command, which ſhall be ever binding to the Conſcience, as from ſin?

Truly, I cannot but believe that the moſt holy God, who hath not been wanting to reveal his whole will to his Church in his written Word, ſo farre as is neceſſary for faith and good manners, who even in very ſmall matters gave an expreſs law to the Jews in things leſs pleaſing to him, not in their nature, but in their uſe or ſignificancy among the Jews, ſuch as were, the *not cutting the corners of their heads and beards*, the *not ſeething a kid in its mothers milk*, the *not cutting down fruit-trees in a ſiege*, the *not taking the old bird with the young*, the *not leaving their excrements uncovered*, &c. I cannot (I ſay) but believe that this gracious God would either in the Old or New Teſtament have poſitively and expreſly forbidden all ſuch additionals to *Beauty*, or helps to *handſomneſs*, both as to the *face* and other parts of the body, if they had been in the uſe and nature of the

Lev. 19. 27. Deu. 14. 21. 20. 19. 22. 6. 23. 13.

the things as abominable to him as Idolatry, Theft, Lying, Murther and Adultery; which ſome men have paſſionately, but very impotently, pretended.

Certainly his goodneſs would not in a caſe of *ſin*, and ſo high a ſin as ſome clamour this to be, have onely made ſuch oblique and general reflexions upon it in this and other places, not as a thing any where forbidden, but onely as a general cuſtome, uſed by many, and abuſed by ſome; not perſtringing the nature of that more then other things there mentioned, but onely ſetting forth how farre vain and vicious minds were prone to abuſe thoſe things to God's diſpleaſure, which vertuous minds (no doubt) did according to the modes and civil cuſtomes of the times and places uſe ſoberly, without any offence to God or man.

Who doubts but *Queen Eſther*, a devout and gracious woman, might lawfully uſe, as we reade ſhe did, all thoſe *purifications* appointed her? that ſhe applied to her advantage all Eſt. 2. 12.

the

the attractives of ſweet unguents and perfumes, of coſtly raiment and beautiful colours, of rich and accurate dreſſings or lovely adornings, ſuch as were uſual to the *Perſian* delicacy, ſoftneſs and luxury, hereby to win and confirm more the Kings affection and ſenſual love to her? Her uſing all theſe was ſo far from being her ſin, that it had been ſo far a ſin not to uſe them, as ſhe had rather tempted God then pleaſed him, by neglecting to uſe thoſe means which might (moſt probably) in ordinary providence conduce to thoſe great and good ends which her holy, chaſte and charitable heart intended to God's glory and the Churches good.

Gen. 24. 30. We reade *Rebekah* (in the primitive plainneſs and ſhepherdly ſimplicity of thoſe times) accepted bracelets and other ornaments to be put on her arms, neck and eares, without any diſparagement to her Virgin-modeſty: ſo Pſa. 45. 9. *Solomon's* chief wife and Queen, *Pharaoh's daughter*, turning proſelyte, is brought in as a type of the Church of the Gentiles eſpouſed to Chriſt, and adorned

adorned with all princely riches and coſtly curioſities, that *the king might take pleaſure in her beauty.*

That good and lawful things, both in Nature and Art, have been and daily are abuſed by evil minds to evil ends, is no doubt or wonder, ſince where-ever God hath his hand, the devil ſeeks to ſet his foot: and in that ſenſe or aſpect both the things themſelves, and the abuſive uſe of them, may be branded with marks of God's diſlike. But this rather juſtifies and approves the ſober and honeſt uſe of them, as the right end of God's creation and donation for mans uſe. Our Lord *Jeſus* bidding us *beware leſt our hearts be overcharged with eating and drinking*, and his Apoſtle forbidding us *wine wherein is exceſs*, alſo unlawful dalliances *in chambering and wantonneſs*; yet they do not hereby deny the lawful and loving *ſportings of Iſaac with Rebekah*, or the *rejoycings with the wife of ones youth*, or the moderate uſe of meats and drinks, even to a feſtival mirth and ſatiety of wine; which

Luke 21. 34.

Rom. 13. 13.

Gen. 26. 8. Prov. 5. 18.

Chriſts

John 2. Chriſts preſence and bounty at a wedding feaſt, ſupplying, by a miracle, great quantities of excellent and inviting wines, *(after men had well drunk)* to an holy ſuperfluity, do ſufficiently vindicate, as allowed to Chriſtians, notwithſtanding the moroſe and cynical ſeverity of ſome ſpirits.

Iſa. 22. 13. The Jews are indeed blamed for their unſeaſonable gluttony and Epicurean profaneneſs, under the reproaches of *joy and gladneſs, ſlaying of oxen, killing of ſheep, eating of fleſh, drinking of wine, and ſinging to the viol; Which*
V. 14. *iniquity* (ſaith God) *ſhall not be purged from them till they die.* Yet were not theſe things in themſelves unlawful, but therefore evil becauſe unſeaſonable, and uſed by unſanctified and impenitent hearts, then when God *called for faſting and mourning, for ſackcloth and aſhes:* which outward forms and ſigns of penitence and humility there required, are yet otherwhere taxed and highly blamed, when they were but the masks and viſards of hypocriſie; as in
Iſa. 58. 3, 4, 5. *Ahab* and other Jews.

If

If we ſhould therefore think all things unlawful to be uſed becauſe they have been, or are abuſed, (which is a moſt pitiful piece of vulgar ſophiſtry and ſuperſtitious fear) the devils and wicked mens incroachments would wholly abridge us of all God's bounty and Chriſtian liberty. How have the Sun, Moon, and Starres, yea almoſt every creature on which are any remarkable characters of the Creatours goodneſs and glory (in their beauty and uſefulneſs) how (I ſay) have they been raviſhed and abuſed by Idolatry or other ſenſual exceſſes? Yet muſt not wiſe and good men be therefore wholly divorced or eſtranged from them; which were as fond and irrational a part of ſuperſtition, as to forbear to eat beef and veal, or their ſawces, garlick and onions, becauſe the *Egyptians* worſhipped the Oxe and thoſe herbs, as the *Jews* did their *golden Calf* after that example. Upon this principle all muſt abſtain from marrying, becauſe ſome huſbands and wives have adulterouſly profaned

Mal.2.14. faned that holy *covenant*, and broke the vow of God which was upon them.

We ſhall never be able to reconcile the claſhings and diverſities of the Scripture ſtyle and expreſſions, ſometime complaining of, otherwhile commending the ſame things, unleſs we diſtinguiſh of the ſame things in their ſeveral uſes and abuſes, as it were into their croſs and pile, their day and night, according as the mind of the uſer or abuſer either lightens or darkens them.

Ezek.16. 9, 10, 11, 12. For you cannot but reade in *Ezekiel* that God (on the other ſide) ſets forth his tranſcendent favour and bounty to the Church of the *Jews* under all thoſe names and notions, by which either a fond parent or an amorous ſuitor are wonted to expreſs their loves to any daughter, or ſpouſe and miſtreſs; by beſtowing on them all the accompliſhments and treaſures of amorous delicacy, as ſweet *waſhings, anointings, clothings with embroidery, ſilk, fine linen, forehead Jewels, ear-rings, bracelets, neck-lace, crown*, works of *gold and ſilver*, precious in nature, (at leaſt in humane

mane eſteem) and rare for art or workmanſhip: by all which additional beauties proviſion was made to hide deformities, ſupply defects, and ſet off the comelineſs as of other parts of the body, ſo of the *Face* alſo:

Which is the chief Theatre, Throne and Centre of *Beauty*, to which all outward array is ſubſervient; every part of the body ſtudying as it were to pay (by adorning it ſelf to its beſt advantage) ſome tribute of comelineſs as an homage to the *face:* which is not onely the Queen and ſoveraign of humane and viſible *Beauty*, but the Regent and directrix of the whole bodies culture, motion, and welfare.

In that place then of *Ezekiel*, your Ladiſhip ſees the rich Cabinet of feminine ornaments and *additionals of Beauty* ſet forth as the fruit of divine munificence, and this under the Character or teſt of God's approbation; who as he hath made all theſe things (both for their ſubſtance and accidents, their matter and their forms, their maſs and their colours) good in their nature or kind;

kind; ſo, as to their uſe, he hath fitted mankind with invention, knowledge, fancy, skill, curioſity and art, many wayes to apply and improve them: which is alſo a good gift of God, and peculiar to mankind, unto whom God hath thus manifeſted, both by nature and art, his ſpecial love and indulgence, inviting them by an holy uſe of his bounty to praiſe and ſerve him, as his children, with all faithfulneſs and chearfulneſs, even in this valley of mortality, which is the Churches continual infancy, and a Chriſtians momentary minority.

Nor do we find the *Jewiſh* Church blamed there, or elſewhere, for uſing and enjoying all theſe divine donations, even to the renown of her *comelineſs*, and to a perfection of *Beauty*; but onely for that ſelf-pride and pomp which drew her to truſt in her riches and comelineſs, ſo as to ſeek other lovers, and play the harlot againſt God.

Objection IV.

Urged againſt all ſuperfluous ornaments of women, and ſo againſt Painting.

But we reade the ſame God, in the third of *Iſaiah*, with diſpleaſure reckoning up thoſe many arts and inſtruments of dreſſing and adorning, which either ingenuity and civility, or delicacy and luxury had found out, and faſhionably uſed, to gratifie the curioſity, pride and petulancy of the women of *Jeruſalem*, onely with thoſe additional ornaments which do not pretend to be natural, as all *paint* and *complexioning* doth; wherewith we may very well conclude God is much more diſpleaſed, then he is with any of thoſe things which were but profeſſedly artificial additaments to nature, and not counterfeits of nature.

ANSWER.

IF the Lord had a greater diſpleaſure againſt the uſe of any *colouring* or *complexioning* of the *face* or skin, it is ſtrange that it is not expreſſed in this place, which is the Bill of womens ornaments, (and with ſome ſpecial note of diſlike) when in all probability the women of *Jeruſalem* did as much uſe that as any other thing, as more nearly contributing to their *Beauty*; which appears by thoſe other places you formerly alledged. So little reaſon you have to ſuppoſe it more offenſive then thoſe other things here mentioned, that I may better argue, It is not at all offenſive in it ſelf, becauſe not at all here expreſſed, where you think God purpoſely and particularly quarrels with all things that were offenſive in feminine curioſity: this of *complexioning* being therefore not mentioned, becauſe it may be uſed by many as an help of infirmity, without any pride or vanity.

But I will not make any advantage of

of God's ſilence in this particular, but rather anſwer with more certainty, That God in this place enumerates all thoſe particulars, not as abſolutely finding fault with or forbidding the uſe of them, but as reproaching the ingrateful pride and abuſe of them in thoſe to whom he had indulged ſo many ſuperfluities. Therefore the Lord, to prevent any miſtake, firſt gives the account of his diſpleaſure, verſe 16. *Becauſe the daughters of Zion are haughty, and walk with ſtretched-forth necks, and wanton eyes*, &c.

Therefore, that is for their *haughtineſs* and abuſing of God's bounty in nature and art, he threatens to puniſh them by depriving them of thoſe things, as he doth otherwhere of *his corn, wine, flax, and oil*; which the divine indulgence had afforded, not to pamper wanton and proud minds to rebel againſt God, but to ſerve either natural neceſſities, or civil conveniencies, or ingenuous delights, or modeſt decencies, or honorable ſtate, as befitted mankind in their ſociable, orderly Hoſ. 2. 9.

and religious living, to their own content, to others benefit, and to the Creators glory.

God would not have threatned to deprive thoſe women of all thoſe things if they had been evil or poiſonous in themſelves; for then it had been a mercy to take them quite away, and a puniſhment to have continued them. Nor is the menace of ſtripping them of all thoſe ornaments in order to ſcare them wholly from the uſe of them (which are otherwhere, as I ſhewed you, allowed) but to teach them how to prize and uſe them with more humility and modeſt piety, as things appointed to farre better uſes then to ſerve ſenſual, impudent and impious either minds or ends. God aſſerts his right in all theſe (even ſo ſmall *bagatellos* or toyes comparatively) that we may learn to take heed not to miſapply theſe, or any other the leaſt of God's creatures, to perverſe and ſiniſter ends, of which a ſober and good uſe may be made to God's glory as well as our own delight and content,

content, while we own him in all, and bleſs him for all, even the leaſt help and ornament of life.

It is an undoubted Maxime both in Reaſon and Religion, That the Devils or wicked Mens uſurpation is no prejudice to God's dominion or donation, nor to that right uſe and end of all things which he hath granted to mankind throughout the whole latitude and empire of his viſible works. If all things are therefore vain, ſinful and unlawful which vain and wicked minds have or do abuſe, what I pray will there be left for ſober and vertuous perſons to uſe or enjoy? They muſt neither eat, nor drink, nor clothe, nor dreſs themſelves to any decency, ſweetneſs, coſtlineſs, or delight. *Tamar* an harlot will dreſs her ſelf with a vail of modeſty, as well as chaſt *Rebekah*. The wanton and cunning woman, whom *Solomon* deſcribes ſo to the life, decketh her ſelf to all extern advantages, applieth with all amorous civilities, *perfumeth her bed* and chamber, pretendeth great

Gen.38. 14. Prov.7.

love, offereth her holy feſtivities and *peace-offerings*; at laſt wipeth her mouth with great demureneſs and ſobriety: Yet may we not think all theſe actions are hereby made ſcandalous and unlawful to ſober women, to chaſt and loving wives. We may as well forbid the uſe of a *ſtaffe* and a *ſignet* to honeſt men, becauſe *Judah* in his blind and extravagant deſires pawns them as *pledges* of his love to a woman whom he took and uſed as an harlot, not common, but inceſtuous.

Gen. 38.

Youth, Riches, Honour, Beauty, Strength, Policy and Eloquence might be all arraigned and condemned before ſuch unjuſt and unjudicious Judges, who would cry down all *uſe* of things becauſe of ſome *abuſes*, which flow not from the nature of the things abuſed, which are good, but from the malice of the perſons or minds abuſing that native good which God diffuſed to every creature.

Nabal's churliſh Covetouſneſs, *Abſalom*'s beautiful Rebellion, *Achitophel*'s politick Treachery, *Joab*'s valiant

ant Cruelty, *Jehu*'s zealous Ambition, *Tertullus* his eloquent Malice, are all carried upon the wings or wheels of God's gifts and framing. Who ſees not that the corrupt hearts of men oft turn God's ſtreams to drive the devils mill? What Truth ſo glorious which hath not been ſometime ſullied & eclipſed by the ſmoke of the bottomleſs pit, the prejudices or ſcandalous imputations of ſome black or foul mouths? On the other ſide, what Error is ſo rotten and putrid which ſome Oratorious varniſh hath not ſought to colour over with ſhews of Truth and Piety? It is a great part of calm and ſober wiſdome to reſolve all things into their rational and pure principles, of which this is one, "That whatever is "in nature, is good in its kind; That "the goodneſs of all things in nature "is reducible to a good end in Rea- "ſon and Religion; That no perſon "is abridged in a right and holy uſe "of things by anothers abuſe of "them; That the juſt uſe of things "may be reſtrained, though the abuſe

"cals for reformation, and the exceſs "for moderation; That ſince God "doth not annihilate what he hath "made (as all) good in nature be- "cauſe of mans abuſe of things, no "more have we any cauſe to annul or "deny our ſober uſe of any thing for "others petulancy and abuſe: What "things vice or vanity are moſt prone "to uſurp, as to the moſt ſweet, fair "and inviting delights of life, no doubt "vertue and modeſty may lawfully "challenge, and vindicate to their pro- "priety.

We muſt not pull out our *Eyes*, becauſe ſome mens and womens are, as
2 Pet. 2. 14. S. *Peter* ſayes, *full of adultery*; not think Sight and Light unlawful to be enjoyed, becauſe ſome imploy them only to objects of ſin and vanity: But we muſt the more cautiouſly ſet holy bounds to all our thoughts, deſires and actions, which may have their occaſion and fewell from the miniſtry of the Eyes, but their kindling and flames are from the inward inordinacy of the
Mar. 7. 21. Heart, where ſin is (as our Saviour tels us)

us) firſt conceived and brought forth, before it is nouriſhed, ſuckled, or ſwadled in the gifts of God, either natural or artificial. Heal that root and fountain, there is no doubt but the branches or ſtreams flowing either from or to will ſoon be pure and healthful. Whatever God's indulgence offers us in art or nature, ought to put us in mind to ask that grace of God the giver, which may give us the right uſe of all his ſenſible gifts, ſo as not to hinder us of his ſpiritual and eternal gifts.

Thus have I (good *Madam*) with all plainneſs, freedome and integrity, furtheſt from any thing of fallacy and ſophiſtry, anſwered as I could what you were pleaſed to urge from Scripture-inſtances, which obviouſly mention *painting* or *colouring* the *eyes*, among other cuſtomary ornaments of thoſe times and places, but with no token of God's diſlike as to that particular, more then of other wonted adornings of the head, face, and the reſt of the body, whereof your Ladiſhip makes

no

no ſcruple, as to any ſin: So that whatever frown may ſeem to be in the face of the words, doth fall only on the *abuſe* of that, as other things, to ſinful exceſſes and inordinate ſatisfactions, beyond the bounds of civility, modeſty and honeſty. But this doth not amount to the force of any poſitive command forbidding the uſe of that and other *helps to handſomneſs:* nor doth it import any diſlike of outward *comelineſs* when joyned with humility and holineſs, conform to the divine mind, or will; which muſt be the only touchſtone of ſin, and teſt of Conſcience, wherein no great curioſity is neceſſary to diſcern God's meaning as to things importing ſin or duty.

Which are (I think) alwayes ſet forth in the holy Scriptures, not by dubious reflexions, oblique and obſcure intimations, but by ſuch clear direct precepts, and authoritative ſanctions, (in ſome place or other) as becomes the majeſty of the King of heaven, and is moſt proportionate to the dimneſs and infirmity of humane underſtanding;

derſtanding; who ſhall never be charged for that as a *ſin*, which he could not either by innate principles of moral light or by Scripture-preſcripts evidently ſee to be ſuch. Nor is there almoſt any thing of groſs impiety which doth not diſcover to us its offenſiveneſs againſt God by that check, regret, and diſguſt which it oft gives to our ſelves either before, in, or after the ſin done: which I believe this never did or doth to any modeſt and judicious uſers of it, unleſs they be more ſcared and guided by the *ignis fatuus* of popular ſuperſtition then the clear and conſtant light of true Religion, which moves not by Fancy and Opinion, (as Puppets do with gimmers) but by Reaſon and divine revelation, as the Body doth by its living Soul.

Objection V.

Painting the Face againſt the Seventh Commandment forbidding all Adultery.

BUT, *Madam*, I have been informed by ſome Divines and other godly Chriſtians, that all *painting* the *face*, or *adding to our handſomneſs* in point of *Complexion*, is directly againſt the 7th *Commandment*, which forbidding to *commit adultery* with others, as the higheſt aſcent or degree of ſin in that kind, doth alſo forbid all Means and occaſions, either neceſſarily tending to, or ſtudiouſly intending, that evil End; all leading others, or expoſing our ſelves into Temptations of Amorous folly, by adding to our *comelineſs* then, when either God in our formation, or age and infirmity, have brought us as it were into the ſafer harbour or retreat of deformity, either natural or accidental. What folly is it to ſeek to rig up our crazy veſſel, or to expoſe our

our ſelves by art on new hazards, by putting out again to that tempeſtuous and (oft) naufragous Sea, wherein youth and *handſomneſs* are commonly toſſed with no leſs hazard to the body and Soul too, then S. *Paul*'s voyage was to the lives of himſelf and his company? Acts 27. What true-hearted *Iſraelite* would have returned back to *Egypt*, when God had brought them out into the wilderneſs, whoſe barrenneſs was compenſated with Safety and God's ſociety; as *Egypt*'s plenty was corrupted with Servility, Luxury and Idolatry? *Deformities* may be as great bleſſings to our Souls, as bolts and barres are to our Houſes; which keep thieves not onely from rifling, but from attempting thoſe that are thus fortified with leſs-inviting looks.

Beſides, if all *Adultery* and *adulterating arts* (as injurious to others) by the rule of equity and charity are forbidden to us, how much more any ſuch plots and practices as tend to a *Self-adulterating*, while we diſguiſe and alter our *faces*, not onely as to God's and mans aſpect,

aſpect, but even as to our own: ſo that we are not what we ſeem to be to our ſelves; and being once altered by Art from what is native, we muſt look for another face, before we can find or ſee our ſelves in that glaſs which at once flatters, upbraids and deceives us, while it repreſents our looks other then God hath made them and us: whereas the wiſe Creator hath by nature impreſſed on every *face* of man & woman ſuch characters either of *beauty*, or majeſty, or at leaſt of diſtinction, as he ſees ſufficient for his own honour, our content, and others ſocial diſcerning or difference, whereby to avoid confuſions or miſtakes; ſo as there ſhall not need any further additionals of Art, which put a kind of *metamorphoſis* or fabulous change on God's and Natures work, whoſe wiſdome and power (yet) purpoſely (no doubt) orders ſome to be leſs *well-favoured*, that they may be as foiles to ſet off the *beauty* he beſtows on others; as we ſee leaves are to the brighter flowers, or clouds to the Starres. Thus he makes black Night

Night to commend the lightſome Day, the Winters horror to double the Summers welcome ſweetneſs and ſerenity. So that in that variety which God hath choſen to ſet forth his nobleſt Creatures in (which are after his own Image) even mankind, (in a kind of checquer-work of ſome *handſome* and others *unhandſome*, ſome pallid and others ruddy) every one (I think) ought to content themſelves with that *colour* and *complexion*, as well as *feature*, which God hath given them, not onely in order to their particular ſubſiſting, but as to the general ſymmetry of his works; in which he hath (as skilful *Painters* do in their pictures) ſet forth his more quick and lively colours (which are in ſome *faces*) by thoſe deep and darker ſhadows which are in others. If the moſt accurate pencils were but blottings which preſumed to mend *Zeuxis* or *Apelles* works; who may preſume to adde any thing where God hath put to his laſt and compleating hand, which is both able and wiſe to doe what he ſees beſt?

ANSWER.

ANSWER.

I Moſt willingly grant that the ſame pure and perfect God who hath forbidden all evil ends, or ſins of the ripeſt age and higheſt ſtature, hath alſo forbad all means deſired by us to thoſe ends, as to the immorality and perverſeneſs of the agents mind and intent, whoſe firſt fancies and moſt infant conceptions of ſin are ſinful, if deſigned, approved, or delighted in; notwithſtanding he hath no power either to act, nor yet any matter whereupon to work, for the accompliſhing or carrying on of his ſin, but onely from the power, bounty and goodneſs of the Creator, who *is good in all his works:* though we have evil hands or eyes, yet doth not God tempt us to evil, by giving us thoſe good things which we abuſe to ſin by the inordinateneſs of our minds, more then the activity of our hands or outward enjoyment?

It is indeed a great Truth your Ladiſhip urges, but very little to your purpoſe, as I conceive; yea it makes directly

directly againſt you. For if it be (as it is confeſſed) moſt unlawful to abuſe good things to evil ends, or to gratifie any deſire in order to violate God's expreſs Command: then where the heart is upright, without any ſinful warpings as to piety, purity and charity, it muſt follow, that the uſe of any thing God hath made and given to mankind muſt needs be good and lawful, both in nature and in art. Neither natures bounty, nor the additions of modeſt and ingenuous art can be blamed, or ſo much as queſtioned, where the heart is ſound and honeſt; as in thoſe loves or complacencies whoſe *Chaſtity* uſeth all kinds of ingenuous *Elegancy*.

If nothing can be materially evil, either in nature or in art, but onely as related to the inordinacy of the mind, will and intent of a voluntary and moral agent; it muſt neceſſarily follow, that as to the uſe of *colour* and *complexion* to the *face*, there can be no evil in it as againſt *the* 7*th Commandment*, where no *adulterous*, *wanton* or evil purpoſe is harboured in the Soul of

thoſe that uſe it, but it is (as all things ought to be) kept within the bounds of Piety to God, Purity to our ſelves, and Charity to our neighbours. Which holy limits muſt be preciſely ſet, as in the uſe of this, ſo of all other ornaments and enjoyments afforded us by the Creator's indulgence in nature, which are as prone to be abuſed to *Adulterous* incentives as this; yea farre more, as being more inviting: yet are they not forbidden to be uſed or enjoyed, but onely confined to honeſt, pure and holy ends; not onely the laſt and higheſt, of God's glory, but alſo thoſe of the creatures life, health, delight and chearfulneſs.

That in many Countreys, and almoſt in all ages, ſomething which your Ladiſhip would call *painting* or *complexioning*, as waſhings, anointings, fomentations, tinctures and frictions, &c. have been uſed by very ſober, chaſt and vertuous perſons, both maids, wives and widows, I think your Ladiſhip is not ſo uncharitable as not to grant; ſince even whole nations (not only the *Jews* of

of old, but Chriſtians alſo) have and do at this day by cuſtomary and civil faſhions uſe it, without any reproach, ſcruple or ſcandal of ſin, any more then it is to waſh their faces, to comb their hair or to braid it, to anoint their heads and faces, to perfume their clothes, &c. which things do neither neceſſarily tend, nor are ſtudiouſly intended to any ſinful end.

The *Greek* Churches generally, and moſt of the *Latin* Caſuiſts (as I have heard from Learned men and Travellers) do allow even this *complexionary art* and uſe of *adorning* by ſome light *tincture* the *looks* of women eminent for vertue, modeſty, piety and charity, when they are not recluſe or votaries: And yet even theſe are not denied (as I ſuppoſe) thoſe things which may innocently pleaſe themſelves even in their retirements; where every one is yet a Theatre and ſociety to themſelves, and cannot willingly live at any odds with their *looks*, or diſlike of themſelves.

Some uſe theſe helps who are rarely

ſeen of any men; others of none but their husbands, in reference to whoſe honeſt ſatisfactions they uſe theſe cuſtomable *adornings* of the Country as a teſtimony of their love and reſpect, beſides as an attractive or conſervative of their affections, which never receive greater Checks then when they meet with any object that repreſents either ſordidneſs, negligence or undervaluing. Your Ladiſhip cannot think it unlawful for wives to pleaſe and gratify their husbands, no leſs by quickning their *complexion* then by hiding any other defect and deformity, or uſing ſuch ways of ſweetneſs, neatneſs and decency (which are potent Decoyes to love) as may beſt keep their husbands from any loathing or indifferency, alſo from any extravagancy.

To which end I have heard that S. *Auſtin*'s civility allowed thoſe feminine *ornaments* and *elegancies* of fine clothes, ſweets, dreſſes and anointings to wives, or ſuch as would be wives, as farre as the limits of chaſt and conjugal love extended. All which S. *Jerom*'s

rigor

rigor (who they ſay more loved then favoured our ſex) would leſs approve. Sure if lewd and wanton women find the uſe of ſuch *adornings* to be advantageous to vicious ends, (which make all things ſo applied unlawful) I ſee no cauſe why ſober and modeſt women ſhould deſpair, or be denied to turn them to a better uſe and honeſter account; ſince they are as apt for the one as the other, and fall as much under the power of good as evil minds to have them.

If that oracle hold true (as it muſt, becauſe Divine) in all things of free and indifferent natures and uſe, (that is, upon which no reſtraint of God's ſpecial command is laid; as none is upon the Churches Chriſtian in outward things) That *to the pure all things are pure*, and, That *nothing is unclean* (that is, morally and ſinfully) *in it ſelf*, as the bleſſed Apoſtle was *perſwaded by the Lord Jeſus*; theſe will include in their large circumference whatever is uſed to advance the *complexion*, Tit.1.15. Rom.14. 14.

or hide the defects of the *face*, as well as any other parts of the body, both as to the nature of the things used, and the Conscience of those who purely use them: since we see that the highest abuse of God's creatures to Idolatrous services and sacrifices (which was the most provoking sin) did no way prejudge or hinder the liberty of a believer to eat or drink of those things to farre different ends. As there was no Idolatry in eating things offered by others to Idols, if there was no regard to the Idol, whose it properly was not, but to God, whose rightly it was; so nor can I see any *Adultery* in the use of those helps to *handsomness* where there is no *adulterous* intent or evil thought in the heart, whose prime motor or spring (as to its end and purpose) being set true to the measure of God's will, the outward wheels, motions and indications cannot goe amiss; since *the end of the command* in that, as in all things, *is a pure heart, faith unfeigned, and a good Conscience.*

1 Cor. 10. 25, 27.

1 Tim. 1. 5.

What your Ladiship objects, That the

the uſe of any *artificial beauty* may be an occaſion to anothers ſin, a ſnare and temptation to them; Truly ſo may all outward *adornings* (which have ſomething in them of a complaiſance and takingneſs) yea and the moſt innocent *native beauty* may be made a bait to the devils hooks: Yet do I not think your Ladiſhip will therefore either deform your *beauty*, or not both own, eſteem and improve it to your civil advantages; elſe in vain had *handſomneſs* been given by God as a favour to ſo many ſober women, who were as conſpicuous for their *beauty* as their vertue, being every way compleatly *lovely*, like *apples of gold ſet in pictures of ſilver:* Such were *Sarah*, *Rebekah*, *Eſther*, *Job*'s daughters, &c.

Thus I have (I hope) anſwered the Weight of your Ladiſhips Argument drawn from *the* 7*th Commandment*, which forbids onely the *abuſe* of things by depraved and adulterous minds, not the *uſe* of them to ſober and civil ends.

As to the Wit of it, which makes

all mending the *complexion* or *looks* of our *faces* to be a kind of *Self-adultery*, a *metamorphoſis* of God's work, a confuting of his diſtinctions ſet upon his creatures, a re-kindling the fire which God hath quenched, and adventuring again into the ſtorm whence one is happily eſcaped, &c.

My firſt Anſwer is, That it is hard to extract one drop of ſpirits or quinteſſence of reaſon and right argumentation (as to point of ſin, and ſtating the Conſcience) from many handfuls and heaps of Rhetorical flowers and parabolical alluſions, which are but light skirmiſhings, and not ſerious contendings in matters of Religion: Such ſparks and flaſhes of Oratory (which are the main ſtock and ſtrength of moſt oppoſers in this caſe) are rather like the hedge-creeping light of glo-worms, then that celeſtial vigor of divine Truth, whoſe beams have a ſtar-like ſublimity, and conſtancy of ſhining.

As to the change and Alteration which is odiouſly called a *Self-adulterating*; 'Tis true, there is ſome little change

change of the *complexion* from a greater degree of pallor to a leſs, poſſibly to ſome little quickning of redneſs; yet not ſo as to make any greater change on the *face* or *cheeks* then is frequently made by the bluſhings of thoſe that are of moſt modeſt looks and tendereſt foreheads. This makes no more a new *face* or perſon, (ſo as to run any hazard of confuſion or miſtake) then uſually befals women in their ſickneſſes and ordinary diſtempers, incident both to ſingle and married perſons; who ſometimes appear pallidly ſad, as if they were going to their graves; otherwhiles with ſuch a roſy chearfulneſs, as if they had begun their reſurrection: ſo that this artificial change is but a fixation of natures inconſtancy, both imitating its frequent eſſays, & helping its variating infirmities.

Nor doth all this ſo terrible a change amount to more then a little quickneſs of *colour* upon the skin; it alters not the ſubſtance, faſhion, feature, proportions, temper or conſtitutions of nature; which is oft done, or

at

at leaſt endeavoured, by ſeveral applications, both inward (as to phyſical receipts of all kinds) and outward, by more groſs and mechanick arts, which ſtrive by many ways to conceal, cover and ſupply natures groſſer deformities and defects, even as to the very ſubſtance of parts, no leſs then to the *additions* of *borrowed ornaments*. Thus the baldneſs, thinneſs, and (as both men and women think) the deformity of their Hair, is uſually ſupplied by Borders and combings; alſo by whole *Perukes* (like artificial ſculls) fitted to their heads. Some highly pleaſe themſelves in thoſe artificial Eyes, Hands, Leggs, Noſes, Teeth and Hair, which make up thoſe breaches of the body which age or ſickneſs or other accidents have occaſioned, either to the inconveniency of motion, or the deformity of their *aſpect*. How many both men and women, who pretend to high piety and ſtrictneſs, do (yet without any ſcruple) by a thrumm'd ſtocking, a bumbaſt or bolſtered garment, by iron bodies and high-heel'd ſhoes, endea-

endeavour to redeem themſelves from that may ſeem leſs *handſome*, and (vulgarly) ridiculous or antick; levelling hereby the inequality of crooked backs and crump ſhoulders, ſetting up one foot parallel to the other, filling out the leanneſs of their dwindled leggs, and the like: wherein Art ſtudiouſly and ſpeedily either encounters Natures enemies, or fortifies its outworks againſt all aſſaults, or repairs its breaches, and every way kindly comes in as its Second and Auxiliary to aſſiſt it againſt all infirmities original or accidental.

Yet this Quantitative *Adultery*, which by ſuch patching and piecing of the body makes farre more groſs alterations and ſubſtantial changes of nature, your Ladiſhip and all perſons of ſound ſenſes do allow in their daily uſe, (as much as the *Romans* did *Julius Cæſar*'s wearing of a Laurel Coronet, to hide the baldneſs of his head) without any reproach to any ones honour, chaſtity or piety: yea, how many grave and godly matrons uſually graff or reimplant

implant on their now-more-aged heads and brows the reliques, combings or cuttings of their own or others more youthful hair? Whence the weakneſs & ſelf-confuting invalidity of this flaſh or flouriſh againſt all uſe of *art* to the *face* appears; as if there were more *adulterating* in *colours* then in features, in quality then in quantity, in a little *tincture* then in ſolid compoſures. Truly (*Madam*) a ſmile or ſilence were the beſt and juſteſt confutation of ſuch partial allegations, which allow the greater, and yet ſcruple the leſſer changes.

Nor is there more ſolidity as to matter of Sin or Conſcience in the other popular terror, of adulterating God's and Nature's workmanſhip to his diminution and reproach: For ingenuous Artifices, honeſt applications and civil alterations to the advantages of humane nature as ſingle or ſocial, in things placed under our natural power, and left free as to our religious or moral power, (that is, where no divine prohibition intervenes) theſe are no more

more to be called or counted any adulterating of God's works, or reproach to his power and wiſdome, then it is to dy woollen, linen or ſilk, out of their native ſimplicity; or to waſh that ſcurf and filth off which riſeth naturally from our bodies by ſweating or evaporation; or then the polling of mens hairs, and trimming of their beards, or paring their nails, which ſuffers not natures excreſcencies to run out to that horror and uncomelineſs (like *Nebuchadnezzar*'s when he had run long at graſs) to which they would grow; where Art (we ſee) doth daily turn, according to the ſeveral fancies and various faſhions of times and Countreys, thoſe things which are but excremental, to be *ornamental* to our bodies.

The ſame Sarcaſm of adulterating nature may be as juſtly uſed againſt all ſweet ſmells or ſents applied to our hair, clothes, bodies, or to our breath; not onely as a delight, but as a remedy to the native rancknes or offenſiveneſs which ſome perſons are ſubject to both in their breath and conſtitutions;

tutions; which not to cure or alter by art is to condemn such persons (otherways not ill company) to solitudes, by reason of those ill savours, which make them fitter for cells then for society. How impertinent and ungrate must that superstition be, which out of a needless nicety of offending the God of nature, (by altering any Characters or Impressions he hath set on our bodies, in colour, favour, or feature,) dreads to use even those helps and remedies which both God and Nature have prepared and liberally offered to our both civil and religious use of them; not more to our own pleasure and innocent advantages, (besides others social content) then to the glory of God? So farre is the use of such helps from any detriment or diminution to the Creators glory or work; who oft suffers Nature in its ordinary road or tract to erre, or fail of those proportions which are most perfect and agreeable, purposely to incite and exercise those gifts of art and ingenuity which God hath superadded in reason to mankind, above

above all thoſe ſecond cauſes and effects which are moved by more blind inſtincts and confuſed impulſes. Nor is the wiſdome, power and goodneſs of God leſs manifeſted at the ſecond hand by humane operation upon and alteration of ſome works of Nature, then in the firſt productions of things: yea that rational empire, liberty, diſpoſe and uſe wherewith God hath inveſted mankind over all his works, in the inventions of art and manufacture, doth more magnify and ſet forth the munificence and indulgence of God, then that ſubſtance and ſubject matter which he offereth to us, as to other creatures, in all thoſe things whoſe groſſeneſs and confuſions are onely to be poliſhed, diſtinguiſhed, improved and diſpoſed of by the art and induſtry peculiar to man: wherein if children of the world and darkneſs are ſo polite, ingenious and induſtrious, in order to obtain evil ends; how much more may the children of God uſe their Fathers liberality in order to their own & others honeſt complacencies and compleatings?

Cer-

Certainly, true piety permits us to pay an honour, love and reverence to our ſelves, as well as to others; and to our bodies, as well as to our Souls: Nor is the *face* more to be unconſidered or neglected then other parts of our bodies; which we generally either protect from injury and contempt, or ſupply their wants, or help in their infirmity, by whatever art and means we can learn to be proper for their relief, without any fear or ſuſpicion of ſin.

As to the jealouſy of baiting anew the devils hooks, or leading our ſelves and others into freſh temptations, when women ſeem to be in point of *Beauty* faded and almoſt out of date; as to the fear of raiſing up new ſtorms, when the amorous tempeſt of youth is well allayed; Truly theſe are as babies or children, rather pretty then ſtrong objections, and are then eaſily anſwered and fully confuted, when the heart meditating no miſchief yet ſtudies *comelineſs*. The honeſteſt *beauty* in its native ſimplicity may be as a bait; though it muſt not purpoſely ſet the devils traps

traps or ſnares: Nay, on the contrary, the uſe of ſome pretty artificial reliefs to nature may be a great means to keep, as our ſelves from the temptations of envy and diſcountenance, (which is always attended with diſcontent) ſo others too, whom theſe honeſt frauds and pious guiles may hinder from thoſe by-ways and extravagancies to which more curious eyes and touchy tempers are prone to run, if they be not happily deceived, and ſo confined to ſober and holy affections.

So that I do not ſee but that in the ingenuous uſe of *colour* and *complexion* to the *face*, there may be the *wiſdome of the ſerpent*, without the leaſt of its poiſon; where the *Dove-like innocency* of the uſers mind preſerves not only the native goodneſs which is from God in all things that can be uſed, but alſo the civil and moral goodneſs of their uſe, from all contagion of ſin, while the heart is kept within the confines of vertue and civility.

Though ſome vain and wanton minds may turn this, as all things, to a

Serpent; yet others of modeſt tempers uſe it as a ſtaff and ſtay both to their own minds, and others, whom they moſt value, and to whom they endeavour to give all ingenuous content, even to the extent of their curioſity, without being any way injurious to God, themſelves, or others.

Objection VI.

Painting the Face argues an heart unſatisfied with God's works and diſpoſings.

BUT (good *Madam*) laying aſide the flouriſhes of wit and colours of ſpeech, (whereof I am not prone to be guilty) in plain Engliſh, ought not a Chriſtian to reſt humbly content and
James 4.7. ſatisfied with the will of *God*, *ſubmitting thereto* without any ſuch contending in *patching* and *painting* ways, which ſhew a mind ſo far unſanctified, as it ſeems unſatisfied with what God hath ordered? Can it be other then an inſolence and impatience flowing from

from a refractory and rebellious spirit, which seeks to cure, remove, or cover what God sees fit to inflict on us and expose to others sight, thereby (as by the *man born blind*) to set forth his glory in our deformity or defects? which to remedy what can it be but flatly to resist and contradict his will, to run counter to God's providence, which is his real word, and as it were an Eventuall Oracle, which is sealed with the signet of his hand, which is armed with power, and guided by wisdome? Which considerations may seem sufficient in reason and religion to forbid all *face-repairings* to any alterations in any kind and in the least degree, if there were no Scripture-testimonies flatly against those *arts*, which our blessed *Saviour* intimates to be beyond the moral or lawful power of any one; since he tells us we *cannot* (that is, we *may not*) *make one hair of our head white or black*. If power of alteration be not granted us over *hairs*, how much less over our *cheeks* or *faces*, our *skins* and *complexions*?

John 9.3.

Mat.5.36.

Mat.6.27. Again, he tells us, that *we cannot adde to our ſtature one cubit*; intimating that we muſt reſt content with that ſize to which God hath ſeen fit to confine us in ſhape, ſtature and feature, ſince God doth all things in number, weight and meaſure.

ANSWER.

IT is moſt true, that a good Chriſtian, who remembers himſelf to be *as clay in the hands of the potter*, ought to carry in all things either a thankful contentation, or an humble *ſubmiſſion toward* the will of *God*, (not onely in their natures, conſtitutions and beings, but alſo in thoſe external contingencies or events which are as it were the voice and dictates of providence) ſo farre as not to uſe any means forbidden by the written Word of God, whereby to remove or alter what God hath ſo inflicted upon them either in mind, body, or eſtate.

But yet (dear *Madam*) this patience or contentedneſs of ſpirit, which only forbids us all unlawful remedies, or wicked

wicked endeavours for relief, is no hinderance to pious and ingenuous induſtry, by which we not only may, but ought to uſe all thoſe means, ſpiritual, natural and civil, (as prayer, good counſel, phyſick, and the like applications, which are as holy as they may be wholeſome) to remove or remedy any pain, ſickneſs, maim, misfortune or inconvenience which happens to us in our health, ſtrength, motion, or eſtates; and why not (alſo) in our *looks* or *beauties* and *complexions*, wherein women do think themſelves as much concerned as in their riches, health, or almoſt life it ſelf; ſo that many had as lieve dye as be much *deformed*, and would as willingly part with their bodies as their *beauty*, which is as the ſoul of the *face* and life of womens *looks*? Certainly thoſe honeſt endeavours which in fair wayes ſtudy to relieve or ſupply our wants in any kind are no rude conteſtings with God's Providence, nor are to be called croſſings or oppoſings of his will;

but rather they are ſervings and obeyings of it, in thoſe dictates of reaſon, prudence and diſcretion, which God hath given to mankind (as he hath the various motions and inſtincts to other creatures) in order to preſerve our ſelves from any evils, either falling or reſting upon us: which voice of God within us, ſounding with both Reaſon and Religion, is to be liſtned to and followed, no leſs then thoſe ſilent intimations or blinder characters we read in providential events, which may admit of various interpretations or readings; but never ſuch, as either croſs or put ſtop to thoſe divine directions or permiſſions which are given us both in prudence and in piety for our eaſe and help. Elſe we may not by a ſacrilegious ſoberneſs ſeek to cure thoſe whom God hath ſeen fit to afflict with the higheſt temporal miſery, which is frenzy or madneſs, which deprives them of the nobleſt jewel and ornament of the Soul, Reaſon; nay, we muſt not reſtrain them from any of thoſe deſperate extravagancies to which their diſtemper

temper (which is natural and providential) doth diſpoſe them: which were indeed to be more mad then thoſe poor creatures are; while having Reaſon beyond them, we ſcruple to apply thoſe means which are proper for their good and our own, merely for fear leſt we ſhould conteſt againſt God, and contrariate his providential will.

So by this paradox of ſuperſtitious ſubmiſſion, a ſick man muſt lie and languiſh under his ſickneſs, ſending a bill of defiance to all Phyſicians, Chirurgions and Apothecaries, as ſo many bold Giants or *Cyclopick* monſters, who daily ſeek to fight againſt heaven by their rebellious druggs and doſes, preſcribed in ſtrange affected terms of art and ill-ſcribled bills, which ſeem to be as ſo many charms or ſpells and conjurations. So lame men may not either uſe crutches to ſupply the weakneſs of their leggs, or to ſhore up the tottering frame of their body: nor may they, as the poor man in the Goſpel, John 5.3. covet to have the benefit of any ſuppling and healing Baths, which would

by this argument rather ſeem inchanted by ſome evil ſpirit or Demoniack Water-nymph, then *moved by* the healing virtue of any good *angel.*

By this ſoft and ſenſleſs fallacy of reſting ſo ſatisfied with the events and ſignatures of Providence, as to uſe no lawful means or induſtry that may ſeem to traverſe the ſentence or preſent decree, we may not riſe out of a ditch or pit when we are once faln into it, nor ſo much as cry to *Jupiter* to help us; we may not quench thoſe fires which caſually ſeiſe on our houſes, nor extinguiſh thoſe flames which Incendiaries kindle of Faction and Sedition in Church or State; we may not row againſt any ſtream, nor aſcend by any ladder upward, when our native tendency is downward: we muſt not repair our decayed houſes, nor mend our torn garments, or honeſtly ſeek to recruit our decayed eſtates; but content our ſelves with our ruined and illuſtrious houſes, we muſt wrap our ſelves (as we can) in
Prov.6.6. our lazy ragges, with the *ſluggard* turning

turning upon the hinges of holy idleneſs, as thoſe that are providentially condemned to eternal and irreparable poverty.

After theſe methods of holy ill huſbandry, we muſt let our fields and gardens lie oppreſſed under the uſurpations of brambles and the tyranny of all evil weeds, which are the products of providence as well as the beſt herbs and flowers; yea Nature ſeems rather a ſtepmother and dry nurſe to theſe then to the other: nay, you may not by the inventions of artificial day ſupply the Sun's abſence with Candle or Torch-light, nor diſpel the horror of that darkneſs which providence brings over the face of the Earth in the night: you may not ſeek to obtain your liberty, if once caſt into priſon, which cannot be without a providence, ſince a *ſparrow falls not without it upon the ground*, as *Chriſt* tells us. Mat.10. 29.

So many abſurd and indeed ridiculous conſequences do follow the fondneſs of this argument, (that we may not ſeek to mend what God hath made,

made, nor alter what he hath ordered) that it is beſt confuted by continued ſickneſs, lameneſs, beggery, baldneſs, and deformity; under which not to have any ſenſe, or having a quick ſenſe not to deſire and endeavour any remedy and redreſs, were ſuch a ſuper-*Stoical* piece of Philoſophy as is not at all of kin to Chriſtianity, whoſe complexion is of a farre more ſoft and tender skin then that of the *Stoick*, *Cynick*, or *Epicurean*; nor doth Religion require *ſtupor*, but onely a patience, ſo farre as is not tranſported beyond the holy and allowed bounds granted to humane and Chriſtian induſtry, to relieve it ſelf by God's permiſſion and bleſſing.

The Providence of God however it declare at preſent his will and pleaſure to us by thoſe events which are naturally leſs welcome and pleaſing to us, yet it doth not ſo confine and determine either it ſelf or us, as not to admit us to uſe lawful means of honeſt variations and happy changes; which your Ladiſhip ſees are not more frequently applied by us then proſpered by

by God with deſired ſucceſſes. So farre is it that we ſhould by any ſad events be confined onely to a ſilent and paſſive ſubmiſſion, (which is neceſſary and juſt indeed when our afflictions exceed the help of ſecond cauſes) that we are rather obliged, both in Reaſon and Religion, to uſe thoſe means which may obtain bleſſed recoveries, without violation of good Conſciences, which are not injured but there where God is diſobeyed. Nor is the divine Goodneſs leſs to be ſeen, venerated and praiſed, in thoſe emendations which follow to our eaſe and comfort the lawful applications of art and ingenuity, then his Power and Juſtice (or poſſibly his ſpecial diſpleaſure) may ſometimes appear in thoſe unpleaſing events which ſome would fain ſet up (beyond God's intent) as Idols, to ſuch an unmovable fixation, as if it were impious to endeavour to remove them, becauſe Providence hath once permitted them to take place amidſt the changes and contingencies incident to this mortal & mutable ſtate.

There

There may be holy contradictions and humble contraventions, (as to God's ſilent providence, ſo to his declared will) either diſcovered by effects, or by his expreſs word. Thus *Jacob wreſtled with the Angel*, and *would not let him go* (when he deſired) till he had by a pious importunity and holy inſolence extorted a *bleſſing* from him. So *Moſes* prayes with extraordinary fervency, when God had bid him *Let him alone*. *Hezekiah*, though under the declared doom of his inſtant and approaching death, yet is not more bold then welcome, when by *prayers* and *teares* he ſeeks to repeal, or at leaſt reprieve, the ſentence already paſſed upon his life by the Propher.

Gen. 32. 24.

Exod. 32. 10.

Iaiah 38.

Religion is no friend to Lazineſs and ſtupidity, or to ſupine and ſottiſh deſpondencies of mind, under the pretence of compliances with Providence, as afraid to remove the croſſes or burdens incumbent upon us, (wherein the ſluggard might have ſome plea for his ſloth:) For theſe befall us many times

times (as indeed all neceſſities of life do) not more to exerciſe our patience, then to excite our inventions and induſtry. Nor doth the infirm life of man require leſs active then paſſive graces; the one to remedy what we may, the other to bear what we cannot cure.

But *(Madam)* in vain do I liſten to your words, when I ſee your contrary actions, by which you give your ſelf the fulleſt anſwer, and ſave me the labour. Who (I beſeech you) is more ſpeedily, curiouſly and earneſtly ſolicitous to encounter the afflictions and croſs events of providence then your love and care is, when any thing threatens or urgeth upon the health, ſtrength, ſight, hearing, ſhape or ſtraightneſs of your children and neareſt relations? yea how auxiliary are you to your ſervants and neighbours? how importunely do you pray for remedy? how are you (as *Martha)* incumbred with receits, plaiſters and medicines of all ſorts, which you think moſt potent and ſoverain to remove any preſſure or danger?

Yea,

Yea, as to thoſe helps which are moſt mechanick & artificial, having nothing of native virtue, but merely ſuch a formal application as makes but a ſhew of help to natures defect; whom did your Ladiſhip ever blame (if in other things unblameable) for uſing a glaſs Eye, which is but an honeſt mocking of the world, while it pretends to the place and office of a natural one, which God ſaw fit to take away as to our own ſight and uſe? But he did not withall take away either our wits, our hands, or our freedome, to make and uſe, if we liſt, a Cryſtal, *painted* eye, both to hide our own defect and deformity, alſo to remove from others the leſs pleaſing proſpect of our blemiſh. When was your Ladiſhip ſcandalized with any grave and ſober matron, becauſe ſhe laid out the combings or cuttings of her own or others more youthful hair, when her own (now more withered and autumnal) ſeemed leſs becoming her? How many both mens and womens warmer heats in Religion do now admit not onely borders of

of forein hair, but full and fair Perukes on their heads, without findging one hair by their disputative and scrupulous Zeal, which in these things of fashion is now grown much out of fashion? Your Ladiships Charity doth not reprove, but pity, those poor *Vulcanists* who balance the inequality of their heels or badger Leggs by the art and help of the shoemaker; nor are those short-legg'd Ladies thought less godly who flie to *Chopines*, and by enlarging the phylacteries of their coats, conceal at once both their great defects in native brevity, and the enormous additions of their artificial heights, which make many small women walk with as much caution and danger almost as the *Turk* danceth on the ropes. Who ever is so impertinent a *bigot* as to find fault when the hills and dales of crooked and unequal bodies are made to meet without a miracle, by some iron bodies, or some benign bolsterings? Who fears to set straight or hide the unhandsome warpings of bow Leggs, and baker Feet? What is there as to any defect

in

in nature, whereof ingenuous art, as a diligent handmaid waiting on its miſtreſs, doth not ſtudy ſome ſupply or other, ſo farre as to graff in ſilver plates into crackt ſculls, to furniſh cropt faces with artificial Noſes, to fill up the broken ranks and routed files of the Teeth with ivory adjutants or lievtenants?

Yet againſt all or any of theſe and the like reparative Inventions, by which art and ingenuity ſtudies to help and repair the defects or *deformities* which God in nature, or Providence is pleaſed to inflict upon our bodies, no pen is ſharpened, no pulpit is battered, no writ of Rebellion or charge of forgery and falſe Coinage is brought againſt any in the Court of Conſcience; no poor creature (who thankfully embraceth, modeſtly uſeth, and with more chearfulneſs ſerveth God, by means of ſome ſuch help which either takes away its reproach, or eaſeth its pain) is ſcared with dreadful ſcruples, or ſo terrified with the threatnings of ſin, hell and damnation, as to caſt away (much againſt

againſt their wills) that innocent ſuccour which God in nature and art had given them; from which they part with as much regret, as the poor man did from his darling lamb, which the rich mans inſolence, not his indigence, not his want, but wantonneſs, forced from him. Rather we are ſo civilly pious in theſe caſes, as to applaud others no leſs then pleaſe our ſelves in thoſe happy deluſions, whereby we conceal or any way compenſate thoſe our *deformities* or defects in any kind, which ſeem to us leſs convenient, or to others leſs comely, in this our mortal and viſible pilgrimage.

Onely, if the *face*, (which is the Metropolis of humane Majeſty, and as it were the Cathedral of *beauty* or *comelineſs* in the little world or Polity of our bodies) if this have ſuſtained any injuries (as it is moſt expoſed to them) of time or any accident, if it ſtand in need of any thing that our charity and ingenuity in art can help it to, though the thing be never ſo cheap, eaſie and

harmleſs, either to enliven the pallid deadneſs of it, and to redeem it from mortmain, or to pair and match the inequal cheeks to each other, when one is as *Rachel*, the other as *Leah*, or to cover any pimples and heats, or to remove any obſtructions, or to mitigate and quench exceſſive fluſhings, hereby to ſet off the *face* to ſuch decency and equality as may innocently pleaſe our ſelves and others, without any thought to diſpleaſe God (who *looks not to the outward appearance, but to the heart,*) what cenſures and whiſpers, yea what outcries and clamors, what lightnings and thunders, what *Anathemas*, excommunications and condemnations fill the thoughts, the pens, the tongues, the pulpits, of many angry (yet it may be well-meaning) Chriſtians, both preachers and others, who are commonly more quick-ſighted and offended with the leaſt *mote* they fancy of adding to a Ladies *complexion*, then with many *Camels* of their own cuſtomary opinions and practices? Good men! though in other things, not onely

1 Sam. 16. 7.

of

of *fineness* and *neatness*, but even of some falsity and pretension, they are so good-natured and indulgent as to allow their lame or their crooked wives and daughters whatever ingenuous concealments and reparations Art and their purses can afford them; yet as to the point of *face-mending*, they condemne them like *Paul's* Church to sink under everlasting ruines.

The most of your plainer-bred and as it were home-spun Professors and Preachers, who never went far beyond their own homes, can with less equal eyes behold any woman, of never so great quality, if they see or suspect her to be *adorned* any whit beyond the vulgar mode, or decked with feathers more gay and goodly then those birds use which are of their own Countrey nest. In which cases of feminine dressing and *adorning*, no *Casuist* is sufficient to enumerate or resolve the many intricate niceties and endless scruples of Conscience which some mens and womens more plebeian Zelotry makes, as about Ladies *cheeks* and *faces* if they

appear one dram or degree more quick and roſy then they were wonted; ſo about the length and faſhion of their clothes and hair. One while they are ſo perplexed about the curlings of Ladies hair, that they can as hardly diſ-intangle themſelves as a Bee engaged in honey; otherwhile they are moſt ſcrupulous Mathematicians, to meaſure the arms, wriſts, necks and trains of Ladies, how farre they may ſafely venture to let their garments draw after them on the ground, or their naked ſkins be ſeen. Here, however ſome men can bear the ſight of the faireſt *faces* without ſo much as winking, (where the greateſt *face* of *beauty* is diſplayed) yet they pretend that no ſtrength of humane virtue can endure the leaſt aſſaults or peepings of naked necks, if they make any diſcovery or breaking forth below the ears. Not that any modeſt mind pleads for wanton proſtituting of naked breaſts, where the civiller cuſtomes of any Countrey forbids it; but ſome mens rigor and fierceneſs is ſuch, that

if

if they espy any thing in the dress, clothes, or garb of women, beyond what they approve or have been wonted to, presently the Tailours, the Tire-women, the Gorget-makers, the Seamstresses, the Chambermaids, the Dressers, and all that wretched crew of obsequious attendants, are condemned as Antichristian, and onely fit to wait upon the whore of *Babylon*. Nor do the poor Ladies (though otherwise young and innocent, though as vertuous as handsome; or if possibly elder, every way exemplary for modesty, gravity and charity, yet they do not) without great gifts and presents, (as by so many fines & heriots) redeem themselves from some mens severe censures: and if they do take any freedome to dress and set forth themselves after the best mode and fashion, it costs them as much as the Romane Captain's freedome did him; when indeed they are (as S. *Paul* pleaded) *free-born*, not onely in nature, but as to grace and the new birth, which is no enemy to what fashions modesty may bear, Acts 22. 25.

and which decency, civility and cuſtome do require.

Yet your Ladiſhip hath often heard ſome perſons in point of clothes as highly incenſed againſt all ſuch faſhionable alterations and various *adornings*, as *Saul* was againſt *Jonathan*'s *taſting a little honey*; as if all theſe things of *feminine culture*, *art* and invention were no leſs under a curſe or execration then *Saul*'s raſh vow and devotion had made that *Honey*, *the taſting* of which *enlightned Jonathan's eyes*, and the liberty of eating it might have refreſhed the wearied ſpirits of his wandering Souldiers.

1 Sam. 14. 29.

Truly in theſe quarrellings of ſome ſeverer ſpirits againſt all *auxiliary beauty* and *helps* of *handſomneſs* in women, I obſerve that commonly what they want in force of arguments, rational or religious, they make up in clamor and confidence. As the Pope is ſaid to have expreſſed in his Bull againſt the Knights *Teutonick* or *Templars*, when he confiſcated their eſtates, *Although of right and juſtice we cannot, yet out*

of

of our plenary power and will we do dissolve them: so these many times in stead of convincing the judgements of sober persons (like learned Divines and serious Christians) fall to cavillings and menacings, to bitter and scurrilous reprochings, imagining that what bumbast stuff or voluble ratling will serve to scare the superstitious and easy vulgar (who have always an envy and malignity against their betters) will also serve to resolve more serious judicious souls of those persons who are blest with better breeding and exacter understanding.

Such was that Sarcasm which your Ladiship may remember was used by a witty and eloquent Preacher, whom we both heard at *Oxford*, who speaking against (not the absolute *use*, but) the wanton *abuse* of womens curiosities in *dressing* and *adornings*, instanced in *Jezebel's* being *eaten up of doggs*; as shewing, saith he, that *a woman so polished and painted was not fit to be mans meat.* Which expression had more of wit and jest in it then of weight or ear-

neſt, and might ſeem to repreſs either fondneſs or impudence abuſing ſuch *ornaments*, but it was not valid as to the conviction of any ſin in the uſe of them. Which many boldly aſſert, raiſing ſtrange terrors and moſt Tragick outcries, as if every touch of *colouring* added to the *cheeks* were a preſage of hell-fire, every *curled hair* or *braided lock* were an Embleme of the *never-dying worm*: *Meduſa*'s head is not pictured more terrible with her ſnaky treſſes, then theſe men would repreſent every Lady (never ſo modeſt and vertuous) whoſe either *hair*, or *complexion*, or *tiring* is not natively their own.

Yea ſo angry or envious is the ruſticity or ſimplicity of ſome againſt all that either ſoberly pleaſe themſelves, or civilly appear leſs unpleaſing to others, by the help of any *artificial beautifyings*, (though with never ſo much diſcretion and modeſty) that when they have nothing to object againſt the Intellectuals or Morals of women, they vehemently quarrel with their

their *artificials*, their *dreſſings*, *clothes* and *faſhions*, their *looks* and *complexion*, if they liſt but to ſuſpect them to have any thing adventitious to them, liking them the worſe becauſe they *look well*, and cenſuring them for evil hearts becauſe they aim at having *good faces*; as if the Heart received ſinful infection by any *colour* or *tincture* put to the *face*, more then it doth moral *defilement* by any thing that *enters into the mouth:* againſt which error our Saviour expreſly teacheth us, counting thoſe but *Phariſaical* fools and ſupercilious hypocrites who judge and teach men otherwiſe; as we read, *Mark* 7.18. Mark 7.18.

Yet by a like magiſterial rigor do ſome men ſeek to confine all women to their pure and ſimple naturals: as if Art and Nature were not ſiſters, but jealous rivals, and irreconcileable enemies againſt each other; whereas indeed they are from the ſame wiſe God and indulgent *Father*, *from* whom *comes every good* as well as *every perfect gift*, as S. *James* tells us; who hath given James 1. 17.

to

Exo.31.3. to mankinde, as he did to *Bezaleel*, *Exod.*31.3. the invention and uſe of many curious arts, that man might know how with moſt diſcretion and advantage to diſpoſe of and improve the great variety of God's bounty, which is firſt ſet forth in Natures either plainneſs or beauty, ſo as to court and pleaſe every of our ſenſes, and to accommodate every of our occaſions, in thoſe ſeveral ways and methods which mans induſtry likes beſt: who, although he cannot create the matter and inward eſſence of things (but works onely upon God's and Natures ſtock) yet he is in ſome ſenſe a ſuperficial Creator of ſeveral outward forms and ſhapes, of various uſe and applications of things; farre beyond that ruſtick groſsneſs, primitive ſimplicity and confuſion, which either is in the firſt rudiments or in the effects of Nature, before its materials are ſubdued, ſoftned and digeſted by Art, which is as much the good gift of God, and tends to his glory, as Nature, and which to deprive mankind of, is to reduce them from the politure

and

and improvement of after-times and long experience to their firſt caves and cottages, their primitive skins and acorns.

Nor may we think, that the *God* of Art and Nature, (*who gives* us *liberally* (without any envy or grudging) *all things to enjoy* in a vertuous and ſober way, that is, to good ends) hath ſo curbed us up by religious ſeverities, as to forbid us the uſe and enjoyment of the fruits of his wiſdome, power, and paternal bounty, ſo as may beſt pleaſe our ſelves and others, without diſpleaſing him, who is to be glorified even in that ſenſible glory of *beauty*, *feature*, *colour* and *proportion*, which is but ſuperficial, and muſt be done away when a more durable and *eternal glory* ſhall appear; of which it hath ſome embleme, type and prefiguration, as the Tabernacle had of *Solomon*'s Temple. 1 Tim.6. 17.

All which ſuperſtitious rigor and preciſeneſs is not more contrary to God's munificence and indulgence, then to the very nature and fancy of mankind, which is ſo ſet beyond all creatures,

tures, that even grace and vertue themſelves receive ſome varniſh and gloſs, a kind of ſilent commendation, by the cleanlineſs and comelineſs of our outſides; yea, we think to doe an honor to Religion in its publick ſervices, by putting our ſelves, even as to our veſtures and geſtures, into thoſe forms and faſhions which we think are moſt civil, reverential and comely. As nothing is more humane then the delight in *handſomeneſs*; ſo it cannot be either irrational or irreligious to hide thoſe our *deformities* and defects, which we think are prone to diminiſh us in the eyes and acceptance of thoſe with whom we do converſe, either as to civil or religious ſociety.

If a civility both to the living and the dead invites us to waſh the bodies and faces of the dead (as they did *Tabitha*'s) (to which cuſtome of being *baptized for the dead* the Apoſtle ſeems to referre, 1 *Cor.*15.29.) as foreſpeaking and hoping for an after-reſurrection of the body to an eternal purity and incorruption; alſo we cloſe the eyes and

Acts 9.37.

1 Cor. 15. 29.

and compose the countenances of our dead friends, so as may most remove them from that gastly and unpleasing aspect which is in the vale and *shadow of death:* what (I pray) hinders, while we are living and among the living, but that we may study to *adorn* our *looks* so as may be most remote from a deathfulness, and most agreeable by their liveliness to those with whom we live?

If it was piety of old to repair the Temple of God, and is still good husbandry to mend the decaies of those houses of clay in which our bodies dwell; why should it seem Sacriledge to relieve these Tabernacles of our bodies, which are the Hosteries of our Souls and *Temples of the holy Ghost*, so long as they may be in any *decorum* serviceable to them both?

Not that I am for those gross Solœcisms of Art, which by unseasonable and unsutable affectations (as so many pitiful props and underpinnings) strive in vain to skrew and set up lapsed and tottering age to the semblance and prospect

proſpect of youthful beauty and vigor; when old women, and men too, with the great neglect of their Souls adorning and preparation for Heaven, ſeek, as it were by *Medea*'s charms, to recoct their corps, as ſhe did *Æſon*'s, from feeble deformities to ſpritely *handſomeneſs*. When *gray hairs are here and there*, it is fit the more to lay to heart our frail eſtate: but when the *pillars of the houſe do fail*, when loud ſummons of aged Infirmities call loud upon poor mortals to make haſte for heaven and eternity, to prepare to meet their God, and adorn their ſouls (with aged and devout *Anna*) for their ſpouſe and Saviour *Jeſus* Chriſt, in all thoſe gracious augmentations of piety and holy improvement of vertue which may make them beautiful and lovely in God's ſight; there is then no place or ſeaſon to be curiouſly *patching* and ſuperfluouſly mending, to be *painting*, *poliſhing* and pruning (beyond a matronly comelineſs or gravity, which is always lawful while we are alive) our *Gibeonitiſh* carkaſes, thoſe rotten poſts which

Hoſ. 7. 9.

Eccl. 12.

Luke 2.

which are mouldring themſelves away: 'Tis impertinent to trim our cabin with coſt and pains when we are upon ſhipwrecking, or poorly to furniſh a room when the whole houſe is ſhortly to be pull'd down. To be deploredly old and affectedly young, is not only a great folly, but a groſs deformity. 'Tis ridiculous to ſpend much of a moments remnant in contending with the invincible wrinkles and irreparable ruines of old age, which nothing but a vizard can quite hide, or a miracle can wholly overcome. It is fit for us humbly to yield to thoſe decaies and oppreſſions of time to which ſinful mortality hath expoſed us. Many times we muſt be content to be firſt buried even in the rubbiſh and ruines of our own vile bodies, whoſe ſad decaies, incurable diſeaſes, and irreparable deformities, ought to ſerve rather as foils, the more to ſet off, and leſs to hinder our meditations of eternal life, health and glory; not impediments or bluntings, but rather as Whetſtones, to ſet an edge on our deſires after higher and

and more permanent *beauty*.

My plea *(Madam)* is only ſo farre as Nature and years may both ſutably and ſeaſonably bear thoſe diſcreet and ingenuous aſſiſtances of Art, which may give a decency and conformity to our education and other proportions of civil life: where ſpecially there may be ſome ſuch decaies as are precipitant as to years, and exorbitant in one part beyond all the reſt, through natural infirmity reſting thereon, or by ſome outward occaſion that hath befallen us. Who doubts but if by the numme palſie one legge or arm be as it were mortified, while the reſt of the body is yet ſtrong and vigorous, we may by fomentations and other convenient means ſeek to revive and recover it? Who ſcruples but that if one or two or more gray hairs grow up on a youthful head (as is frequent in ſome colours and conſtitutions) by an over-early non-conformity to the reſt of our hairs that are round about, who (I ſay) ſcruples but that they may lawfully be pluckt out? I confeſs I am prone

prone (civilly) to gratify sober and vertuous minds as long as they live, with those ornaments to their out-sides which may keep them in all civil comelineſs and cleanlineſs; which to preſerve is not onely great diſcretion, but even good conſcience; at leaſt in Wives, who ought not to be either prodigal or negligent of themſelves as to outward decency, ſo farre as it may prudently be obtained, and modeſtly maintained.

To theſe (I humbly conceive) that indulgence in point of *artificial handſomeneſs* may be allowed, which was permitted by S. *Paul* to *Timothy* as to *drinking a little wine for* his *often infirmities:* yet am I herein as farre from indulging vanity, pride and wantonneſs, as the Apoſtle is there from encouraging riot, exceſs and drunkenneſs. 1 Tim. 5. 23.

Nor would I only vindicate the innocent uſe of *auxiliary beauty* from the unjuſt ſuſpicions and raſh cenſures of being abſolutely and in the very nature of the thing a *ſin*, (which ſome aſſert, beyond what I can yet ſee by my

own eyes, or the beſt ſpectacles they afford me) but my deſign is to have it ſo uſed, as may no more blemiſh a modeſt womans diſcretion then burthen her conſcience; that ſhe may be not onely commendable for the innocent purity of her heart, but unblamable for the elegancy and decency of her hand, which uſeth theſe, as all things, not only lawfully, but expediently, piouſly and prudently, conſcienciouſly and becomingly, onely to conceal or ſupply ſuch defects as, you confeſs, may in many other caſes admit the help of art without any ſin or ſhame.

Mat.5.36. As for the words of our Saviour which your Ladiſhip cites, when forbidding us to *ſwear by* our *heads*, he ſignifies how little power we have of them, ſince we *cannot make one hair white or black*; his meaning is, not either to ſhew the impotency or unlawfulneſs of all humane skill, as if man could not or might not by any art change the outward *colour* of his *hairs*, which is daily and eaſily done: but our bleſſed Lord truly urgeth, that as to the inward

ward temperament we cannot make *one hair* grow otherwaies then it doth, either *black* or *white:* All *dyes* and *tinctures* do but alter the outward form or *colour*, by hiding what is native, from an internal and (by us) unchangeable principle, which is out of the reach of Art. So when our bleſſed Saviour tells us we *cannot by* our *taking thought adde to* our real *ſtature one cubit*, he doth not hereby deny the poſſibility or lawfulneſs of ſetting our ſelves higher then naturally we are, either by the heels of our ſhoes, or by patens, or ſeats, and the like inventions, which ſeek to give an advantage of procerity and comelineſs to our ſtature; which if ſhrunk to a dwarfiſhneſs and epitomized to a *Decimo-ſexto*, makes the perſons of men and women ſubject to be as little in the eyes and eſteem of others as they are in their own inches or ſize. Nothing is more obvious then for tall *Goliah* to deſpiſe little *David*. But as to the augmenting of our ſeeming height and ſtature either by heels, or Mat.6.27.

high-crown'd hats, or ſeats, none are (I think) ſo ſilly as to be ſcrupulous. Nor do I think it much to be doubted, but if in our youth by ſickneſs or fear (in one night, as I have read (in Maſter *Howell*'s Epiſtles) befel a youthful man in the Low-Countreys upon the falſe terror he had of being the next day executed by the command of the Duke of *Alva*) our Hair ſhould turn white, (like ſnow in Summer falling on green and florid trees) to a kind of monſtroſity and deformity; ſuch an one (I doubt not) might lawfully redeem himſelf from the uncomelineſs of ſuch untimely accidents, either by dying his hair, or by uſing a Peruke ſutable to his graver years, without any enterfearing with our Saviour's meaning, which onely ſhews the unchangeable bounds and principles of Nature as to God's fixation and providence in all things, but not to forbid the ingenuous operations of humane art and invention, to which the works of God in Nature are ſubjected, ſo farre as they are manageable within the limits of moral

moral intentions and religious ends.

So that I ſee no reaſon or authority, *Madam*, that the preciſer ignorance of any hath from heaven to ſet either our Leggs in the Stocks, becauſe we wear *Polony* heels, or it may be *Chopines*; nor yet to ſet our Heads in the Pillories, either becauſe we wear Hair which is not natively our own, or uſe, it may be, ſome little *colour* and *tincture* which is not more adventitious to our natural Complexions, then utterly a ſtranger to all wicked and unworthy intentions.

And thus I have not more largely then fully (I hope) anſwered this objection your Ladiſhip was pleaſed to make againſt all *auxiliary Handſomneſs*.

Objection VII.

Painting the Face a badge of vanity, and an appearance of evil.

I Do not (indeed) deny but that in many caſes, as lameneſs, crookedneſs, blindneſs, baldneſs, want of teeth, and

dwarfiſhneſs, the defects or unwelcome deformities incident to our bodies may be artificially repaired or covered, to the beſt advantages of our motions and civil converſations; wherein the practice of very grave and godly Chriſtians, no leſs then the approbation (or connivence at leaſt) of the beſt Miniſters, do confirm me: And truly it were as uncharitable to deny theſe innocent and ingenuous reliefs to them, as to deny an alms to a poor man, or crutches to one that is lame.

But as to the helping of the *colour* or *complexion* of the *face* in the leaſt degree, as I do not ſee it any way neceſſary or convenient upon a vertuous account, ſo nor can I think it tolerable for any modeſt and gracious women, who profeſs the Goſpel of *Jeſus* Chriſt, which your Ladiſhip knows is a doctrine of ſuch ſingular purity and modeſty, that both the Apoſtle of the *Jews*, and the *Gentiles*, (S. *Peter* and S. *Paul*) injoyn thoſe holy ſeverities even to women, as allow them none but *modeſt apparel*, with *ſhamefacedneſs* and

1 Tim. 2. 9.
1 Per. 3. 3.

and *ſobriety* in their looks and geſtures; forbidding them *broided* or *well-ſet hair*, alſo *gold*, *pearls*, and *coſtly apparel*. How much more, may you inferre, do they forbid all *painting*, *patching* and *powdering*, which become none but proud, or light and bold women, who proclaim to the world that they are *not yet redeemed from their vain converſation?* 1 Pet. 1. 18. Whereof theſe inventions of *artificial beauty* ſeem infallible badges, as being ſervient and acceſſary to all other vanities; from all which we muſt needs be divinely forbidden by the force of that one Apoſtolical Canon, of *abſtaining from all appearance of evil*, 1 Theſ. 5. 22. which may caſt any blemiſh or reproach on the modeſty, purity and ſanctity of Chriſtian religion; which (as Truth) needs none but its own *native beauties*, but teacheth us to turn (by an holy and humble Chymiſtry of patience and contentedneſs) the very deformities and *decayes* of the *outward man* 2 Cor. 4. 16. to the advantages and daily *renewings* of the *inward man*.

ANSWER.

MAdam, I will not captiouſly reply upon your Ladiſhip, by putting you to plead for your own and your childrens wearing of *well-ſet*, *curled*, *gummed*, *braided* and *powdered hair*, according as the faſhions vary; nor will I retort upon your gold-*jewels*, *ear-rings*, and *coſtly apparel*: in all which your Ladiſhip, with many other perſons of honour and piety, ſeem either to have ſome diſpenſation for the uſe of thoſe things, which (by your own allegation) are more expreſly againſt the letter of thoſe Scriptures then any thing you have yet urged againſt *tincture* or *complexioning*, which you ſo much dread and abhorre:

Or elſe you muſt interpret thoſe and the like negative places in a ſoft and right-handed ſenſe, not in a ſevere and ſiniſter meaning: not as abſolutely forbidding all thoſe and the like things of riches and ornaments to all Chriſtian men and women, (for ſo even putting on of apparel would ſeem prohibited,

bited, and we must run to an *Adamitick* nakedness or madness) but the injunctions or exhortations are only comparatively, so as not to make them the objects of their chief study, desire and delight, to the undervaluing and neglect of those gracious and internal ornaments which only beautifie the Soul, and are of great price in the sight of God, who only esteems those things as our moral, full and real beauty, which do most assimilate us to himself in true Holiness. Not but that his bounty hath given, and his indulgence allows us, all things of outward splendor, riches and ornament, as tokens of God's munificent goodness to us; also as ensigns of civil honor, and notes to distinguish the places and qualities of persons; yea further, to conciliate hereby from the vulgar something of majesty and reverence to their superiors, either Princes or Priests.

So that since all wise and holy men have granted thus much as to the lawful and civil use of those things that are for fine clothing or costly adorning our bodies,

bodies, (notwithſtanding thoſe prohibitions, which are onely limited and reſpective as to the main end and deſign of a Chriſtian) truly I ſee no cauſe why they may not with as favourable an indulgence permit to women thoſe modeſt and diſcreet *helps of beauty* as to the *face*; ſince there is no letter of the New Teſtament which bears any ſhew of forbidding theſe more then thoſe, which by a juſt candor of interpretation are allowed.

Yea in particular, as to the advantaging of our *faces*, and adding to the luſtre and *beauty* of our *looks*, our bleſſed Saviour we ſee is ſo farre from being againſt the Eaſtern cuſtome of
Mat. 6. 17. *anointing the head and face*, (which doubtleſs added ſomething to the viſible *beauty* and ſhining of the *countenance*) that he bids the *Jews* even in their *faſtings* to uſe it as at other times, not peremptorily and abſolutely, but rather then, by Phariſaical and affected abſtinence from *waſhing* and *anointing the face*, to bely a faſt with
Iſa. 58. 5. *hypocritical ſadneſs* and ſowreneſs of *looks*,

looks, which are not accompanied with humble and contrite hearts.

That theſe *anointings* of the *head* and *face* were apparent, and tended to ſet forth the *beauty* and chearfulneſs or ſerenity of their *faces* who uſed them, is moſt evident, by *Joab*'s forbidding the widow of *Tekoah* to uſe it when ſhe was to perſonate a ſuppliant or mourner; and by *Naomie*'s adviſing *Ruth* to uſe it in order to conciliate the love of *Boaz* to her. 2 Sam. 14. 2. Ruth 3. 3.

Yea, although it is evident in Hiſtoſtories, both ſacred and civil, that the cuſtome of *anointing*, (oftentimes, no doubt, mixed with ſuch tinctures as did *colour* or *paint* the *face* and body) was uſual among all Nations, civil and barbarous, *Greek* and *Romane*, Southern and Northern, Eaſt and Weſt *Indians*, inſomuch that the *Picts* here in *Britannie* had their Names from their being *painted*; (not onely as a terror to their enemies in Warre, but as an ornament in peace) though (I ſay) this faſhion be almoſt epidemical and connate, or at leaſt cuſtomary, to all Nations

Nations (to which the *Grecian* and *Romane* Luxury added (no doubt) whatever wit and art could deviſe, in order to the ſetting off of their *beauties* and *handſomeneſs*, according as each Country fancied;) yet we never read either the great Doctor of the *Jews*, or *Gentiles*, any where giving any daſh of their Pens againſt theſe cuſtomes, which were ſo frequent; no, not there where regulations are ſet to feminine coverings and adornings.

Acts 25. 23. Nor do we find that in the *great pomp* or Princely *parada* uſed by Queen *Berenice* and her train of women, (among whom, no doubt, all the *Romane* and *Aſiatick* faſhions of *improved beauty* did appear, as S. *Luke* intimates) we find not the bleſſed Apoſtle either at all taken, or ſcandalized with that exquiſiteneſs and glory, of which he wiſely takes no notice: ſo farre is he from finding fault or expreſſing any diſlike, thinking it more becoming the Apoſtolick gravity to preach thoſe great points of Chriſtian graces and duties, in *righteouſneſs*, *temperance*, and *judge-*

judgement to come, then by impertinent and unſeaſonable ſeverity to declaim againſt ſuch civil and venial vanities as women uſe; which are ſuch, not abſolutely in the nature and uſe of them, but in the mind and intention of the uſer of them.

Agreeable to which methods of Apoſtolical prudence, I think the heats of ſome Preachers in their Sermons and writings were farre better ſpent in urging the *great things of the Law* and Goſpel (which have moral and clear foundations in Scripture, and ſo make both eaſy & potent convictions in Conſciences) then with a looſer zeal and blinder boldneſs to inveigh moſt impetuouſly againſt thoſe things of extern mode & faſhion, which will either ceaſe to be doubted of and uſed when once they appear to a gracious heart any way evil, or elſe they will ceaſe to be ſuſpected for evil when once they are found to fall under the lawful uſe and management of an heart that is truly good in its holy ends and gracious habits, doing all things, as in the fear of God,

ſo

ſo farre as it ſees God allows, ſo alſo to the glory of God, as giving him thanks for all things in Nature and Art which are afforded to our neceſſity, or delight and *ornament*; ſecuring it ſelf in the uſe of all theſe things by thoſe two great aſſertors of a Chriſtians liberty in uſe of outward things; the one of the Apoſtle *Paul*, who aſſures us *that nothing is of itſelf unclean*, as to any moral defilement; the other of our bleſſed Saviour, who tells us, that no extern applications to our bodies *defile* us, but the inward fedities of the *heart* onely; whoſe emanations if poiſonous, poiſon all things through which they paſs, but if pure, they purify all things that come within their ſtreams.

Rom. 14. 14.

Mat. 15. 11, 17, 18.

As to that daſh your Ladiſhip gives to this quickning of *complexion*, as if it were an infallible token of a vain mind by this vain converſation; it will then be beſt taken off, when we both underſtand what the Apoſtle means by *vain converſation*. For either you muſt interpret it for flatly vicious and wicked; or ſo impertinent and extravagant

vagant as is not to be reduced to any rules or bounds of reaſon and religion, no, not under any intentional piety and habitual or diſpoſitive holineſs, to which a gracious heart can and will referre all things, even of ſuperfluity, civility and decency, which are ſtill within the general order and proportions of Reaſon, and no leſs within the skirts and ſuburbs of Religion; being then kept from the blemiſh or brand of any ſuch *vain converſation* as is vicious, when they are ſhort of ſinful intentions, and hold within the compaſs of ingenuous recreations and pleaſures.

On the other ſide, if your Ladiſhip oppoſeth *vanity* to mere neceſſity or fancy, that by that expreſſion of *being redeemed from vain converſation* we are forbidden all things of coſt or comelineſs, of bravery and elegancy, of pleaſure and recreation, beyond what the mere neceſſities or rigideſt conveniencies of humane nature and life require; if this be your ſenſe, truly I think (under favour) the ſpirit of the Goſpel is not ſo Cynical: God treats his

his children with more indulgence. Besides, your Ladiſhips own converſation makes me believe this is not the meaning of *vain*; for then you are apparently guilty of as many forbidden vanities as you have ſuperfluities of coſt and care, of dreſſing and lacing, of curling and pleating; you muſt abate much in your own perſon and your childrens, in your clothes and furniture, in your buildings, gardens, &c.

But truly I think piety hath ſo much candor in it, (eſpecially out of cels and cloiſters) not onely in *Kings courts*, but in meaner perſons houſes, as to admit of coſtly and gorgeous apparel, of fine linen, and other things at that rate and proportion, as to the *beauty*, *ornament* and elegancies of life: Which things (even of a light and leſſer nature) though they be not of the immediate ſubſtance of Religion, or ſolider parts of piety and vertue, yet they are as the fringe and acceſſaries to them; like the *feathers* and colours of the *Dove*, which adde indeed nothing to its internal innocency, but ſomething

Mat. 11. 8.

Pſa. 68. 13.

to

to its outward *decency*; from which Religion is so farre from being an enemy in civil conversation, that the Apostle exacts *order* and *decency* even in religious duties and devotion. True Piety is not pleased with sordidness or sluttery; nor is God's *Spirit grieved* with modest care and sober study of outward *handsomeness* in all kinds. 1 Cor. 14. 40.

So that it seems to me no better then a streight-laced superstition which thus pinches God's bounty and a Christians liberty, which makes Christianity such a captive to unnecessary rigors and pedling severities, as if it were never in a due posture and habit till its nails be pared to the quick and its hair shaven to the skull. Many things certainly are allowed to those that are godly, in this life, not as they are God's children so much as they are the children of men, that is, in a condition of frailty, a kind of infancy and minority; in which God (as *Jacob*) clothes his *Josephs*, and his *spouse* too, not onely with garments of necessity, but of *beauty*, *variegated* and *embroidered*. Ps. 45. 14.

And this he doth, as to the honour of his bounty, ſo with no blemiſh to his love, nor diminution to his childrens holineſs, of which outward ornaments or ſordidneſs are a very falſe meaſure; though ſome ſilly ſouls are prone to place much piety in their mawkingly plainneſs, and in their cenſoriouſneſs of others who uſe more comely and coſtly curioſities.

'Tis true, *Solomon*'s (now more ſevere, refined and ſublimated) wiſdome paſſeth his penitential cenſure upon all things under the Sun, to be *vanity of vanities*; that is, apart from and in compariſon of that true and eternal light, life, beauty, riches, ſtrength, love, honor, glory and happineſs, which are onely to be enjoyed in a nearer union to and communion with God the ſupreme and incomparable Good. Yet he was farre from diminiſhing or reproaching the Creators power, wiſdome, bounty and providential diſpoſure of all things; who made them all *very good*, in their forms, uſe and ends, however the ſin of man hath drawn over

Eccl.1.2.

over them a black ſhadow of *vanity*, and of miſery upon himſelf, until he be redeemed by Chriſt from that *vanity of vanities*, *Sin*, which makes all to be *vanity and vexation* to impenitent ſinners, while ſuch, but not to an humble and holy Chriſtian, who ſees and adores God and Chriſt in all things, and no leſs in this, which may adde to the momentary comfort and content of its *looks*, then in other things, which are not therefore ſinful *vanity*, becauſe not of abſolute neceſſity.

As for the laſt place your Ladiſhip voucheth, of *Abſtaining from all appearance of evil*, which you think as a large net muſt needs include in its capacious boſome all theſe modes of *auxiliary beauty*; even this, as all other Scriptures, muſt be ſeaſoned with the ſalt of a right and reſtrained ſenſe, leſt it be corrupted by a looſe and falſe interpretation: elſe we muſt *call no man maſter or father*, nor *take care for to morrow*, nor *labour for our livings*, &c. Mat.23.9. Mat.6.25. Joh.6.27.

It cannot be meant that we muſt

abſtain from all thoſe actions or things wherein evil minds do oft appear, as moſt ſtudiouſly, ſo moſt wickedly, while they appear under the mask, colours & pretenſions of piety, vertue and ſanctity, by moſt affected and rotten hypocriſies: this were to forbid us all thoſe *appearances* which moſt become us: for there is no form or faſhion of holineſs ſo ſevere, demure and preciſe, but it often falls under the devils counterfeit and imitation. We muſt not abſtain from being and *appearing as Angels of light*, becauſe *Satan transforms himſelf* to that appearance: our *light* muſt *ſhine before men*, though ſome *call* their *darkneſs light*, and put the beams of *light* on their *darkneſs*. The Phariſees pride and hypocriſie appears in *Moſes chair*, in *long prayers*, in *faſtings* and *alms*; we muſt not therefore wholly abſtain from theſe: The ſheep muſt not flea off his skin becauſe the wolf many times puts on its fleece. No, our Saviour teacheth there to adde ſincerity to the ſolemnity, and the power of godlineſs to the form.

2 Cor. 11. 14.
Mat. 5. 16.
Iſa. 5. 20.
Mat. 23.
Ch. 6.

I remember in my ſmall reading of the Eccleſiaſtical ſtories, both ancient and modern, that the holy ſeverities of watching, faſting, hard lodging, courſe fare and homely clothing, uſed by Orthodox Chriſtians, were uſurped by moſt damnable Hereticks and deſperate Schiſmaticks, the better to cover over their rotten manners and pernicious doctrines; they will oft give all away to the poor, in order to get greater eſtates by rapine; they will be, like *John* of *Leiden*, Reformers of Church and State, that by ſacrilegious arts and rebellious crafts they may mend their own fortunes: Yet theſe fallacious appearances muſt not deterre good Chriſtians from real charities and juſt reformings.

So then, thoſe *appearances of evil* from which we are bidden to abſtain are ſuch, wherein ſin and vice do generally appear as in their genuine and proper colours. A Chriſtian muſt not onely avoid groſs ſins with open and impudent foreheads, but alſo keep aloof from the very ſuſpicion of

thoſe pregnant ſins, as well as from the ſpot; as *Cæſar* required of his wife.

Further, the Apoſtles meaning may be this, that we muſt *abſtain from all ſin*, which is notoriouſly and confeſſedly ſuch, whatever fair ſemblances and appearances it makes; where ſins are ſo putrid and unſavoury, that no fair pretenſions can ſo perfume them, as to make them pleaſant to Chriſtians, that have their ſenſes awake and exerciſed to diſcern true holineſs.

As to this duty then of *abſtaining from all appearance of evil*, Chriſtians muſt be firſt wiſely and exactly informed, as of the natures, ſo of the *appearances* of ſins; that they be not gulled and deluded with the devils baits and ſhews, nor yet ſcared with every ſcare-crow, and take every boil for a plague-ſore, or every ſcab for a leproſy: which ſuperſtitious fancies are prone to miſtake, not grounding their fear upon judgement, but guiding their judgements by their fears; not therefore abſtaining, becauſe God hath

hath forbidden, but therefore imagining God hath forbidden things, becauſe they have been accuſtomed to abſtain from them.

Whence ariſeth not real and true, but falſe *appearances* and miſpriſions *of evil*, which fall not under the Apoſtles caution, whoſe aim is to deterre Chriſtians as well from miſapprehenſions of good or evil, as from miſapplications to them: nor would he have us to *abſtain* from other then thoſe *appearances*, wherein *evil* commonly *appears* like it ſelf, in its proper colours, not onely as to its malice and miſchievouſneſs, but alſo as to its diſorder and impudence. For to avoid all thoſe cuſtomes and manners, civil or ſacred, in which ſin and ſuperſtition may and oft do appear, we muſt either *go out of the world*, or not at all appear in it. As all is not good which good men doe or ſay, ſo nor is all evil which wicked men make ſhew of: As infinite ſhadows make not up one ſubſtance, ſo nor many *appearances* onely make up one *ſin*. 'Tis not what ſuperſtitiouſly *appears*

as evil to weak and ſimple eyes, but what really is and ſo *appears evil* to ſerious and judicious minds, which we muſt avoid; elſe ignorance, ſuperſtition and hypocriſie will (as I ſaid) obſtruct and put in a prejudice againſt all things, under the ſeemingneſs or *appearance of evil*, which are not onely allowed of God, but neceſſary in the outward ſhews and expreſſion of either civility or religion.

As in all other caſes (then) ſo in this of *Auxiliary beauty*, it muſt firſt be convincingly proved that all uſe of ſuch helps is in its nature a ſin; that none can uſe them in any caſe, or the leaſt degree, without either breaking an expreſs command of God in right Reaſon or Scripture, or without a ſecret purpoſe and ſiniſter intent to ſin; that there muſt be either a ſin in uſe of the nature of the thing abſolutely prohibited, or in the inevitable depravedneſs of the uſers intention, if in nature it be allowed. For the nature of the thing, it is in vain cried down for ſin, when nothing is produced againſt

againſt it in Reaſon or Scripture; nor more pretended againſt it then may as well be urged againſt the uſe of many other things, as helps to natural defects, or ornaments to civil life, of which they make no doubt who moſt deny this of *tincture* and *complexioning*. So that either they muſt condemn other things (with this) which they approve, or approve this with other things which they do not condemn or diſuſe.

As to the end and intent of the uſer, I preſume your Ladiſhip and others too have ſo much charity, as not to cenſure or condemn all thoſe for wicked and wanton who uſe any help to their *complexions*; nor can you juſtly blot out or forget all the piety, charity, modeſty and gravity of thoſe who (otherwiſe conſtant & conſpicuous for thoſe graces & vertues) have yet either undiſcernibly as ſome, or ſuſpectedly as others, or declaredly as many, (according to the general cuſtom of countreys) uſed ſuch additaments to their *faces* as they thought moſt advanced

ced the *beauty* or *comelineſs* of their *looks*.

And however it be true that a tender conſcience is prone to a commendable jealouſie in the point of ſinning againſt God, (whereof a good Chriſtian cannot be too cautious;) yet it is as true that in the Church of God there is ſo clear a light and conſtant a rule to diſcern good and evil, ſin and no ſin by, that there is not any thing really a ſin but it is eaſily demonſtrated to be ſuch, by ſuch pregnant and conſtant teſtimonies of moral light or divine truth as our own conſciences muſt needs conſent unto them. Nor is it eaſie to elude the pregnant convictions of immorality, which appear in all groſs ſins, either as injurious to God, or our neighbours, or our own ſouls: Againſt none of whom (as farre as I can yet find) this uſe of any relief or additament to our *colours* and *complexions* can or doth offend, more then other things, of which no doubt is made, ſo long as the heart is holy and the mind pure; which yet are either ingenuous repa-

reparations of Natures defects, or concealments of what we think deformed,

Nor can I ſee any cauſe why we ſhould think God leſs allows us any advantages for our *looks* or *faces*, then for other parts of our bodies: ſince the greateſt ſweetneſs, honour and agreeableneſs, as to humane ſociety, are (as waters in the Sea, or light in the Sun) gathered together by Nature, and beſtowed on the *face* of mankind; where to appear *lovely* or *comely* is no *appearance of evil* in nature, nor more in art, which keeps the *decorum* and ends of God and Nature, which I am ſure are always good: Nor would God have made any *faces beautiful*, if there had been evil in *beauty*, which yet evil minds may abuſe, as other good things, that are the fruits of God's bounty and indulgence in Nature and Art. Which is all I have to reply as to theſe cautious ſcruples of *vanity* and *evil*, which your Ladiſhip makes againſt all *Artificial beauty* or *helps of handſomneſs*, by way of *colour* or *tincture*, rather, I ſuppoſe, from vulgar or common

mon jealouſies, then your own convictions.

For ſure if it had been ſo groſs and palpable a ſin as ſome ſuſpect and report, it would not have been hard for ſo many learned, wiſe and holy men and women to have proved it to be ſuch by undeniable arguments: whereas your Ladiſhip ſhall eaſily perceive, if you look near to their diſcourſes upon this thing, that generally thoſe who vehemently fight againſt Ladies *faces*, crying down all *auxiliary* or *artificial beauty*, doe it more by their Rhetorick then their Logick; they rather ſtrike them upon the *cheeks* with their palms, then under the *eyes* with their fiſts: they make them bluſh, but not black and blew, by ſpecious more then ponderous arguments, ſhewing themſelves in this point (for the moſt part) rather pretty Orators then profound Divines; uſing not the *ſharp two-edged ſword* of *God's word*, but the blunt foils of humane fallacies and declaimings.

All which amounts to no more then a kind of verbal *painting*, or oral *colouring*;

louring; which may be more dangerous to truth and conſcience then that which they inveigh againſt can be to the *faces* or *complexions* of ſober and modeſt women, while they ſlide from the *abuſe* of things to decry the *uſe* of them; drawing concluſions from ſuſpicions of evil, jealous of the honeſty of all minds, becauſe of the pravity of ſome; denying all ingenuous liberties, becauſe of ſome perſons licentiouſneſs: which is a vile and weak way of ſearching or diſcovering ſin; eſpecially, when it is, I think, a moſt infallible Truth, That whatever may be abuſed, may alſo be well uſed; what is good in nature, may be ſo in art: ſince all things are in their kind, they may be ſo in their various applications, which is their end, and beſt ſerve by the aptitudes which are in them for ſuch ends and uſes.

Objection VIII.

Painting the Face a mark of Pride, Arrogancy and Hypocriſie.

BUT (good *Madam*) though you may avoid other ſtrokes made againſt all *artificial beauty* as to the nature of the things ſo uſed, yet as to the mind of the uſer it is not to be denied, but all adding of *colour* and *complexion* to the *face* comes from Pride, though it do not tend to wantonneſs, having its riſe and temptation from that height of mind, which thinks we deſerve more *handſomeneſs* then God hath thought fit to give us, glorying inordinately in that which is indeed below the greatneſs of a Chriſtians ſpirit and ambition. If it be allowed us to take any humble and modeſt complacency in thoſe outward gifts and ornaments which God hath beſtowed on our perſons, to which we have a good title of divine donation, as natively and properly ours; yet ſure it cannot avoid the

the brand of arrogancy, as well as hypocriſie, to challenge and oſtentate that *beauty* or *handſomneſs* of *complexion* as ours, which indeed is none of ours by any genuine right and property, but onely by an adventitious ſtealth, a furtive ſimulation, and a baſtardly kind of adoption. So that if *painting* be not rank poiſon, yet (as muſhromes) it ſeems to be of a very dubious and dangerous nature; and (to be ſure) it cannot be very ſavoury, wholſome or nutritive to a good Chriſtian: If it be not in the pit of hell, it may be on the brink; if it be not the houſe, it may be the threſhold of death; if it be not of an intoxicating nature, yet it ſeems to be as a buſh, or red latice, which gives neither honour nor ornament to any beyond the degree of a Tap-houſe or a Tavern. If nothing elſe could be ſaid againſt it, this is enough, that it is an Emblem or token of Pride and Self-conceit, which is barre ſufficient to all grace, and overdrops all true vertue.

ANSWER.

ANSWER.

THIS is true, nothing leſs becomes Chriſtians then pride, ſince they profeſs to follow the example of an humble Saviour, who was content for
Iſa. 53. our ſakes to have the *beauty* of his *face* marred, and to appear without *form* or *comelineſs*, to expiate the ſpiritual *deformities* which ſin hath brought on our ſouls, and bodies too. Yet ſince Chriſt came to repair nature, and not to deſtroy it; ſince his main deſign is to reform our inward decayes, without any waſt or reproach to our outward *comelineſs*; ſince to be godly it is not neceſſary to be *ugly*, nor doth *deformity* adde any thing to our devotion; I ſee no reaſon why we ſhould imagine that God's mercy to our Souls denies us due care and conſideration of our bodies: or that, while he forbids us to be proud, by an overvaluing of our ſelves or any thing we have beyond our and their due proportion, that he requires us to be ſo abject and neglective of the outward man as not to know,

know, value and uſe the gifts he hath given us for his glory and our comfort of life; which none can thankfully and rightly doe, who do not ſee or dare not uſe what God in nature or art hath afforded to them. So that it is not pride, but juſtice and gratitude, that owns and improves to right ends the fruits of God's bounty: not a reſting in them, or boaſting of them, as our chief bleſſings and happineſs, but referring them as ſubordinate to ſuperiour ends. It doth not grieve God to ſee us pleaſed with our ſelves and what we uſe of his creatures, provided we abuſe them not: there may be humble ſelf-complacencies without pride; nor have we cauſe but to joy in our ſelves, and what we doe, at all times and in all things, except then when our conſcience tells us we offend God.

Nor may the leaſt ſuſpicion of pride fall upon many women, who while they modeſtly uſe *help* to their *complexions*, are the more humbled and dejected under the defects they find of native *beauty* or lively *colour*: the remedying

of which by artificial applications can be no more temptation to pride, then the uſe of crutches or ſpectacles to thoſe that are lame and dim-ſighted, or the applications of other delights and ornaments to our outward man or ſenſes, with an humble agnition of God's bounty and indulgence to either our neceſſities or infirmities.

Nor may it more juſtly be taxed for pride and arrogancy, becauſe in the matter of *beauty* we challenge to our ſelves ſomething as contributive to *handſomeneſs*, which is not ours by a native, perſonal and individual title; ſince many things belong to the uſe and ſervice of mankind which are forain and beſides himſelf, not as uſurped by his arrogancy, but as accumulated upon him by the Creators bounty, who is willing mankind ſhould ſerve themſelves of all his creatures various excellencies, in their ſtrength, weight, light, ſweetneſs, warmneſs, *tinctures*, *beauties*, and *colours*, not onely to neceſſity and plainneſs, but alſo curioſity and *gayneſs*.

Other-

Otherwiſe, I know neither your Ladiſhip nor any others who are ſo ſevere cenſurers of all extern *helps to beauty*, would be ſo partial to your ſelves in other things, as to allow your ſelves without any blame or guilt of pride many ornamental actions as well as materials, both private and publick, whereby to ſet off your ſelf in a farre different poſture of *neatneſs* and *handſomeneſs*, of *beauty* and majeſty, beyond what you have or are in the native deſolation and ſimplicity of your perſons.

Elſe, why do you (without any ſcruple) chuſe ſuch Stuffs, ſuch Colours, ſuch Tailors, ſuch Laces, ſuch Tires, ſuch Faſhions, as you fancy beſt become you? You never are jealous of ſcarlet, crimſon, or purple tinctures in your clothes, wherein you pleaſe your ſelf at preſent more then in any other deader colours, as beſt becoming you: onely you are ſcared with the leaſt touch of ſuch orient *colours* on your *face*, though they become you never ſo much, and though you think you need them not a little. Can ſuch

tinctures and *colours* of light be honourable and graceful to your body, and onely ſhameful and diſparaging to your *face*, when they are but the ſimple juyce or extract of ſome innocent herb, leaf, flower or root, of which no other uſe (in food or Phyſick) can be made, as we ſee in many things of Natures ſtore, whereof no other benefit can be made but the extracting and communicating of their *tinctures* and *colours*, whereto Nature doth invite Art and ingenuity?

Nor is indeed any thing (as I have heard) more eaſy and cheap then thoſe applications which advance or quicken the ruddy life of the *face*, which is done with very little expence of time, without others pains or our own labour; and no doubt both may, and very oft is uſed to very ſober ends by humble minds, who venerate God in this, as all his creatures, whereof he hath given man the uſe and command in all honeſt and vertuous waies.

And however God challenges his own right and propriety, where wicked

ed minds ſacrifice to their own net, and glory in God's *flax*, and *wine*, and *oil*, and *corn*, as if it were their own merit or acquiſition, forbidding us ungratefully or exceſſively to uſe theſe his gifts to his diſhonour and the detriment of our ſouls, while we pamper our bodies and our ſenſual luſts; yet where the heart is pure and grateful to God, he no where commands nor expects we ſhould neglect the body, (which is God's too) in the culture of it, for nutriment or ornament, for neceſſity or decency, ſo farre as we make theſe no hinderance of holineſs, and no deſigned occaſion to ſin. Hoſ.2.5.

Nor do I ſee any reaſon why this *help to complexion* or *beauty* in the *face* may not be uſed, as farre ſhort of any ſinful pride as any other *adorning* your Ladiſhip uſeth, who, though plentifully furniſhed with Natures ſtock of *beauty*, (of which (like the rich mans *barns*) your Ladiſhips *face* hath great *ſtore laid up for many years*) yet as I think you are not proud or conceited of it, to any ingrateful

neglect or affront to God the giver; ſo nor do I believe you are ſo great an undervaluer or ſlighter of it, as not to preſerve it tenderly and thriftily, but fence it againſt Sun, duſt, air, and fire, by masks, fannes, ſcarfs and hoods; yea, if you find any decaies by wrinckles or roughneſs, by freckles or tanne, you ſpeedily endeavour by unguents and waſhes, by forehead-clothes and cere-clothes to clear and ſmooth your skin, to recover your freſh and orient *colour*, and to fetch back that Angel which ſeems to have fled, or to be flying from your *face*, which even ſober and modeſt women are as loth to let go, as *Jacob* was that Angel with which he wreſtled, becauſe they think it (and not unjuſtly) a great bleſſing among theſe little momentary ones which our duſt is capable of.

Yet in thus doing, endeavouring and deſiring to preſerve or recover your *beauty*, neither your own heart nor any others tongue is ſo cruelly auſtere, as to ſmite you or accuſe you for any pride or arrogance, nor yet for any inordinate

ordinate eſteem of this fading bloſſom, *beauty*. And truly ſince your plenty and liberty exempts you from all envy of others *handſomeneſs*, why ſhould you deny your pity and charitable indulgence to thoſe that do want native *colour*, or forbid them the ingenuous uſe of *artificial complexioning*, which may innocently relieve them, without any ſin or ſhame? ſince God and Nature have as it were offered ſuch helps, which are obvious, cheap, eaſy, and every way ſafe. I do not believe your Ladiſhip wiſhes all your neighbours poor, that they may the more value, ſet off and admire your riches. There may be greater pride in the want of charity, and in ſevere cenſuring of others for pride in that which they uſe, as from God, ſo in his fear and to his glory. It is good to look to the *beam in our own eyes* of raſhneſs and cenſoriouſneſs, which is an high arrogating of God's judicial power, and aſcending up to his Throne or Tribunal, before we quarrel too earneſtly with the *mote in anothers eye*.

Why ſhould any be judged of Pride for that wherein he owns and venerates God, praiſing him for his bounty, and keeping within his bounds? Since God's *eye* hath been *good* to poor mortals, not onely in native gifts, but in artificial and adventitious ſupplies, why ſhould any Chriſtian's *eyes* be *evil*, repining at or diſdaining anothers benefit, who want what God hath not denied? which is as if one ſhould grudge them a plank to ſave themſelves who have made ſhipwreck. 'Tis poſſible for *Diogenes* his *Cynical* ſlovenlineſs to trample on *Plato*'s ſplendid garments with more pride then *Plato* wore them. Nor is it any ſtrange effect of pride, to deny others that which may make them any way our peers or rivals in *handſomeneſs*; which is as ſtrong a leaven to puff the mind as any thing, and no leſs fermentive when natural, then when *artificial*. And indeed *artificial helps* of *beauty* carry with them their own antidote, while they are monitors of our wants and infirmities, which (like the

the ſwallowing down the ſtone) keep us from ſurfeiting of the Cherries we eat.

We read no where in Scripture that the *beauty* and bravery of *colours* is either forbidden or reproved, unleſs unſeaſonably worn, when God calls for *ſackcloth* and *blackneſs* of *faces*. *Lydia*, *a ſeller of purple*, (whoſe dye or finer tincture was of more worth then the ſubſtance or ſtuff it ſelf) yet is not forbidden, when ſhe was converted to be a Chriſtian, either to dye or to ſell any more of that rich and orient colour. Acts 16. 14.

Since other diſeaſes or diſtempers incident to our *faces* are induſtriouſly to be cured without any thought or blame of pride, as fluſhings, redneſs, inflammations, pimples, freckles, ruggedneſs, tanning and the like; what hinders, that paleneſs, ſadneſs and deadneſs may not be remedied? ſince God hath given to mankinde not onely *bread* to *ſtrengthen*, and *wine* to *cheer mans heart*; but alſo *oil* and other things proper to make him a Pſ. 104. 15.

ſerene

ſerene and chearful *countenance*. And where oil is not uſed, other things may be, according to that virtue and property is in them to ſuch an end. Againſt which honeſt liberty I ſee nothing wars ſo much as prejudice, and a kind of wontedneſs to think the contrary, becauſe they never knew how innocent, as well as convenient, the uſe of ſuch helps is to ſober minds and more pallid looks.

Objection IX.

The Fathers and modern Divines much againſt all Painting the Face.

BUT (good *Madam*) although you may ſafely contend with my weakneſs of underſtanding and want of memory, which are prone to betray the ſtrength of a good cauſe; yet I beſeech you beware how you daſh againſt that great rock, which I confeſs gives me ſuch terror as I dare not touch it, any more then the people or beaſts might Mount *Sinai*: I mean the uniform

form judgement and concurrent Teſtimony of very many learned and godly men, both the holy Fathers of old, and the moſt reformed Miniſters of later times, who (as I am informed) almoſt with one voice abſolutely cry down and even damn to hell all *painting* or *colouring* the *face* in order to advance the *beauty* of it, as a ſin not ſmall and diſputable, but of the firſt magnitude. Which dreadful cenſure my ſelf have read (not without ſome horror) as in others of our *Engliſh* Divines, ſo eſpecially in Mr. *Downam*'s Chriſtian Warfare, the firſt Book and 14th Chapter; where from the Fathers ſenſe he calls *painting* of the *face*, "The Devil's invention, abſolutely a "ſin, not onely in the abuſe, but the "very uſe; in the nature of the thing, "and not onely in the intention of the "doer: that it is utterly wicked and "abominable, againſt the law of God, "the light of nature, againſt ſelf-ſhame "and conviction; a reproach of God, "a perverting of his works in nature, "a cheat of others, a lure and bait to "ſin,

Downam's Chriſtian Warfare, c. 14.

" ſin, a fruit of pride and vanity, poi-
" ſonous to the body, and pernicious
" to the Soul: That it is the proper
" practice of harlots and lewd women;
" that it is inconſiſtent with a Chriſti-
" an profeſſion and a good conſcience.

He brings *Tertullian* arguing againſt it, as the Devil's counterfeiting and mocking of God, by ſeeking to mend his works, as if God needed his enemies help to compleat his creatures. So he cites S. *Cyprian*, telling the veiled Virgins, that the devil by theſe arts doth but diſtort and poiſon what God hath made handſome and wholeſome. He might have added many more, as I find otherwhere in our *Engliſh* Authors, who produce the authority of S. *Ambroſe*, S. *Auſtin*, S. *Chryſoſtome*, and S. *Jerome*, againſt all *additional beauties*.

Thus I perceive *Engliſh* Divines (for the moſt part) are as *Boanerges*, *ſons of Thunder*, againſt theſe *Complexionary Arts*: nor do I find any (almoſt) that are *Barnabaſſes*, or *ſons of comfort*, as to the uſe of it in any kind, at any

any time, or by any perſon that pretends to piety. Which makes me wonder how your Ladiſhip hath the courage and confidence to encounter ſuch an hoſt of Worthies, men of renown; or whence you are furniſhed with ſuch Arms both offenſive and defenſive in this conteſt, beyond what I have heard or read from any one, in defence of *Auxiliary beauty*; which muſt not ſeem to me any *beauty*, ſince to ſo many pure eyes it appears *deformity*; ſo that a *painted* Lady is to be looked upon rather as ſome Spectre or *Empuſa*, then as an handſome woman.

ANSWER.

THis black and ponderous *cloud of witneſſes* which your Ladiſhip produceth againſt all *artificial beauty*, from the ſuffrages of ancient and later Divines, did, I confeſs, a long time ſo ſcare me, that I feared a Deluge of divine wrath in no caſe to be more unavoidably poured forth upon the Soul then in this of giving any aſſiſtance to the

the *face* and *complexion*; ſo terrible preſages of ſtorms did the thunder and lightning give both from the Preſs and Pulpits of grave and godly men. No ſoul was more ſhaken then I was, in the minority of my judgement; when I had more of traditional ſuperſtition then of judicious religion, and valued more the number of mens names then the weight of their reaſons.

But at length, finding by my greater experience in the world that many, if not moſt, women of more poliſhed breeding, every way vertuous, and moſt commendable for all worthy qualities, yet did uſe more or leſs (privately, and it may be leſs diſcernibly to vulgar eyes) ſomething of art to retard age and wrinckles, to preſerve or recover a good *complexion*, to quicken that *colour* which is the life of the *face*, and to diſpel the death of an exceſſive paleneſs, notwithſtanding what was with ſo great zeal and terror urged by ſome againſt all ſuch practices, which are not the leſs evil becauſe leſs diſcovered; I began ſeriouſly to examine the grounds of

of their opinions who were ſuch enemies againſt it, and what diſpenſations in private thoſe vertuous and modeſt women had, who more or leſs uſed ſome art, without which their *beauty* and good *complexion* would be much abated, if not quite deſtroyed.

And now out of that nonage and minority which kept me in the wardſhip and awe of mens names and numbers, I conſidered, that theſe alone ſignify no more to make up any reaſon, or to prove any thing a ſin, (in point of conſcience) then ſo many cyphers can make up a ſumme which have no figure before them.

In matter of godlineſs, as to intellectual light and darkneſs, or moral good and evil, it is not to be regarded who, or how, or when men affirm or deny any thing, but *why*. This made me at once curious and ſerious to examine what ſtrong reaſons were alledged by them, and on what grounds a thing ſo ſmall, eaſy, cheap, ſafe, and for the moſt part both inoffenſive to and undiſcerned by others, ſhould merit ſo bitter

bitter and odious invectives, so as to be banished from all Christian society; which yet admits so many curiosities, elegancies, superfluities, ornaments and delicacies of life, in clothing and dressing, in building and Cookery, in gardening, and all adornings by hangings, pictures, carvings, guildings, and tincturings.

And truly, *Madam*, after the best search and examining I could make of all that was written, preached, or privately discoursed of by any men against *Artificial beauty*, (as now by your Ladiship) it seems very strange to me how, if the case were so clear as to a notorious sin and so flagitious a crime, (which not like the slie fox crops the grapes, but like a wild bore roots up the very plants of all piety and vertue) how neither your Ladiship from them, nor any of them from one another in a continued track, do ever produce such valid Scripture reasons or grounds of Morality (as to piety, equity, charity, or purity) as may make up one solid and pregnant demonstration, rather

rather then multiply long and ſpecious, yet dubious, declamations; which are like ropes drawn out to a length, but not bound or girt about things; having much in ſhew and extention, nothing in the binding or convincing power.

And ſuch (I muſt freely tell your Ladiſhip and all the world) are all thoſe ſharp, ſatyrical and popular invectives which hitherto I have met with all any where; to which your Ladiſhip hath given as much (or more) edge and ſmartneſs as ever I found from any. For otherwhere one ſhall find, that thoſe good men (without any new ſtrength of arguments) commonly uſe the ſame borrowed phraſes, thoſe wonted flowers of Oratory, one after another, as ſo many correſponding Echoes; by which they make loud and fierce Declamations againſt all *artificial helps* to *beauty* rather in a ſequacious and credulous eaſineſs, then after the rate of any perſwaſive ſtrictneſs, either from principles of right Reaſon, or from Scripture-precept and authority,

with which your Ladiſhip began diſcourſe upon this ſubject between us; where I think your Ladiſhip found no ſuch penetrating and confounding thunderbolts as were vulgarly imagined, to be caſt in the faces of all women that any way helped the defect of their *beauty* by ingenuous and modeſt arts.

So ſoft and good-natured, for the moſt part, are good men, as to be eaſily led away by the authority and reputation of other mens names and opinions, which (under favour) is but a credulous kind of ſuperſtition and preſumption, the ſap, not the heart of Religion, whoſe grounds as to matters of conſcience, binding or looſing the ſoul from ſin or to judgement, are not the fancies, conjectures, or oratories of men, but the mind, will and oracles of God, whoſe rule is, *To the Law and to the Teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them*; if they ſpeak not contrary to theſe, there is no ſin or darkneſs in them.

Iſa.8.20.

I do humbly acknowledge, it becomes not the weakneſs of my ſex to contend or argue with thoſe holy Fathers of old, men of incomparable learning and ſanctity, whom I wiſh I could as well ſtudy and read in their own writings as I do highly venerate their names, for that great authority which they have juſtly obtained in the Church of Chriſt, by their zealous and induſtrious pains to deliver to us the great things of God, and thoſe weighty matters of Religion which are neceſſary to ſalvation.

Yet I know they were ſo holy and humble men, as not to think themſelves infallible, nor to obtrude their opinions as dictates, or their Commentaries for ſacred texts, and their writings for indiſputable oracles upon the Church of God, or any believers conſcience. Who is there in theſe days of ſo obſervant a reſpect to the Fathers, as to forbear as ſin all they forbad, or to perform as duty all they then required? I have heard and read that every one of them had their Er-

rors, greater or leſſer, even in points of greater concern then this of Ladies *beauties:* that moſt of them were Antagoniſts in ſome point or other againſt ſome other of like piety and learning with themſelves. Good and great men are not ſet beyond miſtakes. Nor is it ſeldome that paſſion or prejudice or cuſtome biaſſeth their judgements wide of truth: Like *Eli*, a grave and venerable perſon, miſtaking that for *drunkenneſs* in *Hannah* which was devotion. S. *Peter* was diſſemblingly divided between ſcandal and conſcience from off the Jews and his judgement, in point of eating meats and converſing with the Gentiles, till God better informed him. The primitive Chriſtians were dubious and abſtaining from many things under the notion of ſin, till they were better informed of Chriſtian liberty. 'Tis as eaſie for the conſcience to ſhrink to an over-nice and rigid ſtrictneſs (as, *Touch not, taſt not, handle not,*) as to be dilated to an over-ſtretched looſeneſs.

1 Sam.1. 14.

Gal.2.11. Acts 10.

Acts 15. 20.

Col.2.21.

But

But ſaving the merited honor and reſpect I bear to thoſe holy men, what wiſe man now urgeth all the primitive rigors of Diſcipline, yea or all the tenets of Doctrine which the Fathers ſometime impoſed on Chriſtians as their ſeveral judgements? No doubt, the Fathers of the Church, after the ſeverity of thoſe times when Chriſtian Religion was moſt-what in or very near to the furnace of perſecution, did worthily ſtudy the extern honour and gravity of it, ſo as to decry all thoſe coſtlineſſes, delicacies and ſoftneſſes beſtowed on clothes, or houſes, or bodies, or heads and faces, (which muſt daily prepare to marry with the flames and fagots) as ſuperfluous and leſs ſeaſonable, and ſo no way ſutable to that Chriſtian ſimplicity, mortifiedneſs, modeſty and humility which thoſe times required, which gave daily ſummons to mortification by the ſad and frequent alarms of others ſufferings, and their own being expoſed to like hazards of death or perſecution. So this of *auxiliary beauty* (among

other things) they might poſſibly then decry and deny with ſome vehemency to Chriſtian women, not as abſolutely evil, and in it ſelf unlawful at all times, but as inexpedient and needleſs at thoſe times, when (as preciſe *virgins*) they had more need prepare the *lamps* of their heart for Chriſt, then the *beauty* of their *looks* and *faces* for their ſuitors or husbands. Things may be leſs wholeſome to ſome tempers and conſtitutions, which yet are not in themſelves poiſonous or pernicious.

How zealous were ſome of them for vowed and perpetual Virginity, even ſo farre as ſometime to ſpeak leſs honorably of Marriage, yea to ſome bitterneſs againſt ſecond marriages? How do they exclaim as againſt falſe hair or Perukes, ſo againſt braiding or laying forth, and powdering or colouring their hair; ſome againſt cutting or ſhaving cloſe the beard, againſt coſt, ſplendor and curioſity of clothes and diet? &c.

Not that they thought theſe things evil in themſelves, but they obſerved many

many Chriſtians made an evil (that is, a ſcandalous and unſeaſonable) uſe of them, the abuſe of which was not ſo eaſily regulated, as the uſe was utterly decried. Nor do they (as farre as ever I could perceive, by what is urged out of the Fathers by our *Engliſh* Writers) oppoſe things of this nature argumentatively ſo much as oratoriouſly; not denying the nature and uſe of them to ſome perſons, in ſome caſes, and at ſome times, but onely that uſual pride, levity or impudicity which they obſerved or ſuſpected in many, who (as they repreſent it) uſed then ſuch groſs and dangerous dawbings of black, red and white, as wholly changed the very natural looks and difference of the perſon. Nor did it ſeem to them onely vain and ſuperfluous in moſt, alſo irreligious in many, but very fulſome, and even uncomely, in all that uſed ſo loathſome faſhions.

Beſides, the greateſt ſtrictneſs of thoſe holy Fathers ſeems to have been to Votaries or reſolved Virgins, in whom they thought it a kind of Apo-

ſtaſie to return to thoſe ſecular toyes and curioſities of extern *ornaments*, and ſtudy of worldly *beauty*, when they made a profeſſion to abandon them, and to live farre above them, as ſtudious not to pleaſe men, but God.

Nor is it ſtrange if thoſe men who generally choſe celibacy or ſingle life, were more tetrical or leſs indulgent in ſuch things to women, whom they moſt feared, becauſe they leſs loved or uſed their company, yea whoſe converſation they ſought wholly to avoid, caſting what damps they could on their own inclinations by their diſtances from them, and Declamations not onely againſt all feminine arts and ornaments, but even againſt the very Sex. Yet in their more calm temper there is no queſtion but they made great difference as to times and perſons in the uſe of the ſame things.

As the ſeveral cenſures and opinions of the Fathers muſt give way to the Scriptures authority (out of which nothing of validity is produceable againſt *Auxiliary beauty*:) ſo they may (without

out injury) be looked upon as farre inferiour to the joynt ſuffrages or reſolves of Councills; without whoſe concurrence with the Fathers ſenſe, I can hardly think any thing a ſin, or violation of that modeſty required by Eccleſiaſtical Canons and the Diſcipline of the ancient Churches, from whom I find nothing ever cited by any Writer againſt the uſe of theſe feminine *helps* of *complexion*, as by a joynt ſuffrage and determination of the Church againſt them; either looking upon ſuch toyes as below the animadverſion of ſo venerable Aſſemblies, or leaving them to the freedome of every one, whoſe vertuous or vicious minds beſt reſolved the lawfulneſs or unlawfulneſs of them in particular caſes and conſciences, whoſe nature and uſe in general was (as all outward things) indifferent. I find no woman (otherwiſe unblameable) either cenſured or excommunicated for her *colouring* and dreſſing: nor did the ancient Confeſſors or Caſuiſts (any more then at this day) either examine or condemn the uſe

uſe of *tincture* and *complexion* to the *face* as any ſin in it ſelf, but onely in reference to the mind and end of the uſe.

Private mens opinions may not charge the Soul with ſin in things of outward uſe and faſhion, where Scriptures and Councils are ſilent.

Nothing is more uſual then for ſingle perſons (otherwiſe very learned and godly) to be ſtrangely wedded and vehemently addicted to their own wonted modes, their cuſtomary opinions and faſhions; of which they at length begin to make ſome conſcience, as if they ought ever to approve and never to recant what they have long liked or diſliked, eſteeming thoſe things next to ſin which are new and unwonted to them.

Which temper (I think) was not only obſervable in many of thoſe holy Fathers, whoſe venerable aſhes I leave to their reſt, (hoping to find them more friends and ſuffragans to the vertues and modeſty of ſober women, then enemies to their *beauty*, or condemners of

of thoſe things they ſometime innocently uſe, to conceal the defects or help the infirmities of their *faces* in point of *beauty:*) but (I am ſure) nothing hath been more frequent then ſuch high and affected ſeverities taken up by ſome of the later and leſſer edition of Divines, who would be counted great Reformers of the times, becauſe they were vehement cenſurers and condemners of whatever they liſted to diſlike or not to fancy. Thus many of them have not only followed the tract of ſome of the ancients, in their ſtrictneſſes urged upon women as to their dreſſes, faſhions, clothes and adornings; but they have horribly inveighed (at firſt) againſt many other things of new, yet civil and convenient, uſe, as againſt ſtarch, eſpecially if yellow, (as if there were ſin in that colour more then in white or blew) to which at length they were ſo reconciled, that they affected to uſe nothing more in their ruffs and linen. How earneſt were ſome Preachers againſt careleſs ruffs, yea and againſt ſet ruffs too?

Both

Both which they (at length) came to wear, rather then *pickadilloes* (which they thought had too much of the Courtier) or little plain bands, which they liked not becauſe the *Jeſuites* wore ſuch. How was Tobacco miſtaken by many great Maſters of the Pulpit & peoples ears, before they generally fell to taking of it themſelves, fancying (at laſt) that they never had more devout meditations or ſharp inventions then thoſe which were begotten, or at leaſt brought forth, by the midwifery of a pipe of good Tobacco; which at laſt perfumed their clothes, their books, their ſtudies, and their Sermons? What enemies were ſome Miniſters to Perukes, to high-crown'd or broad-brimmed Hats, to long Clokes and Canonical Coats, and now to long Caſſocks, ſince the *Scotch* Jump is looked upon as the more military faſhion, and a badge of a Northern and cold Reformation?

How have ſome cried down all Dancing, which moſt ſober perſons now uſe? Many are at diſcord with all Muſick and Singing with art and curioſity,

in

in ſacred pſalmody, from which neither *David* nor the devouteſt *Jews* of old, nor the holy Chriſtians of former times did abhorre; yea they highly adorned it, and devoted it to God's glory, as one of his ſpecial and diviner gifts to mankind, which the Church knows beſt how to improve.

How bitter have ſome been againſt all luſory uſe of Lots, or any play with chance; ſo againſt all playing at Cards, though merely recreative, as Bowls and other ſports are? Laſtly, againſt all Uſury, or profit upon intereſt from dry money, how vehement hath the torrent of ſome mens judgements been? which yet others reconcile of late (by ſome diſtinctions) with God's Laws and a good conſcience, as finding that civil commerce cannot elſe be well carried on.

Some can digeſt the firſt-fruits of a ſimple uſury upon the principal, but by no means uſe upon uſe from the ſame hand; which yet is but the ſame thing with the firſt, unleſs it alter the caſe to put out the intereſt-money

money to a new hand, or continue it in the old.

Such haſty and over-early bloſſomes of precipitant cenſures and prepoſterous zeal do oft ariſe in very godly minds, out of a principle not onely venial, but ſo farre commendable, as it argues a cautious tenderneſs of offending God: which bloſſomes yet do oft fall off in time upon further trial of truth, as abortives to truth, never bearing ripe fruits as to any thing of grace and vertue, though they flouriſh (for a while) in the warm opinions and devout fancies of ſome Miniſters and others, till time correct and cool them, or contrary cuſtome prevailing confute them, as to thoſe clamors they made againſt them for ſins, and a good conſcience; when indeed the chief thing that moved their paſſion and prejudice was but unwontedneſs and tradition, with want of due conſideration.

And certainly, if thoſe eminent Heroes of Religion, (the ancient Fathers) will give us leave to ſtand as Pygmies on the ſhoulders of ſuch Giants, that

we

we may the better take a free, full and adviſed proſpect of their private opinions; much more freedome may I or any one take to examine the magiſterial cenſures and Anathemaes which thoſe men uſe who are of later edition and leſſer print, who bear themſelves in ſome things (as in this caſe of aiding the *complexion* by any *tincture*) as much upon the name and authority of the Fathers, the Fathers, as the Jews did upon *The Temple of the Lord, the Temple of the Lord*; when yet they urge neither pregnant Reaſon, nor any Scripture-proof from the ſtore-houſes of the Fathers, but onely follow them more by a credulous eaſineſs of ſpirit then by any diſcerning or convincing power, uſing their bowes and powder rather then their arrows and bullets, more repeaters of their popular Oratorious vehemencies then urgers and confirmers of their argumentative ſtrength, which either they find not in thoſe Fathers who have been vehement as to this point, or elſe they cannot tell how to manage it. Jer. 7. 4.

Yea

Yea I am informed by a perſon of learned integrity, with whõ I conferred oft in this caſe, that one man of great repute, namely *Peter Martyr*, is ſo partial an enemy againſt what he cals *painting* of the *face* in any ſort or degree, that writing upon the occaſion of *Jezebel*'s fate againſt this practice in women, he not onely urgeth, but ſtretcheth to a falſity, a ſtory out of S. *Jerom*, as if it were a dreadful hammer by which to demoliſh all *painting*: when indeed S. *Jerom* doth not in that place ſo much as mention *painting the face*; when he tells *Læta* (in order to her daughters education, becõming an intended Nun or Recluſe) of a woman who, having deſigned her daughter to be a votary Virgin without her husbands conſent, was by the husbands command moved to alter the childs veiled dreſs and over-grave habit, to the wonted faſhion and civility of other young Gentlewomen, as to clothes, hair, gemms, &c. For which deed (ſaith S. *Jerome*; for *painting* her daughters *face*, ſaith *Peter Martyr*, beſides the

Peter Martyr Comment on the *Kings*.

text

text and ſtory) the mother was the following night terrified with dreams and viſions, and threatned with ſpeedy death, if ſhe did not reſtore her daughter to the former mode of votal habiliments.

Truly the report ſeems fitted to the pulſe and bent of thoſe times, which were high venerators of vowed Virginity: But it is ſtrange that a wife ſhould be threatned by God with death for obeying her husband in ſuch a thing, the contrary to which ought not to have been carried ſo farre on without or againſt the husbands and fathers will. But for the more *odium* of the buſineſs, this ſtory is brought in by *P. Martyr* againſt all *painting* of the *face*, under the name, but not from the true authority, of S. *Ferome*.

Your Ladiſhip farther inſtanceth in one of our later *Engliſh* Divines, to whom I am no ſtranger, Mr. *Downam*, a perſon of primitive piety and great learning (no doubt;) whom whoſo ſhall read, in the place you cited, crying down with ſo great fervour all

painting the *face*, (for ſo he calls and counts all *helps* to *complexion*) muſt needs be (as I was) much ſtartled, fearing leſt ſo great Ordnances diſcharged with ſo much noiſe and terror ſhould be loaden not with powder onely, to ſcare poor ſouls, but alſo with deadly bullets, to daunt and deſtroy them. Yet with the peace and favour of ſo good a man, even my ſimplicity can eaſily diſcern (having oft ſeriouſly peruſed that his vehement diſcourſe and rough Satyr againſt all *helps* of *beauty*) that there is more of ſound and terror then of force or execution in what he there ſayes againſt them.

The good man rather took it for granted and indiſputable, then ſeriouſly pondered the grounds of other mens and his own heavy cenſures, which rank it in the number of abſolute and utter ſins of a groſs nature; never ſo much as diſtinguiſhing between the thing done, and the end or mind of thoſe that doe it: as if the ſober relief of a pallid infirmity, or the modeſt ſtudy of outward *decency*, were the ſame things with

with levity, pride and wantonneſs. At the ſame rate he might have inveighed againſt quenching ones thirſt, or drinking to chearfulneſs, becauſe of the ſordid conſequences of drunkenneſs, riot and debauchery.

This worthy man (after S. *Cyprian*) calls all *painting* or *colouring* the *face* an *Invention of the devil:* but he proves no ſuch thing by any due reaſon or authority, onely he ſeems in this caſe to believe (what otherwiſe he wholly disbelieves) that old fabulous fancy, which they ſay ſome of the Fathers had from the *Jews*, of Devils being *Incubuſſes*, and that in their courtſhips to women they gratified them with theſe inventions which might help their decaying *beauties*, and make thoſe wanton devils ſtill inamoured of them. Which frivolous and odious reflexion (fitted to vulgar paſſions and capacities) hath, as no certainty, ſo no weight of truth in it; unleſs he fondly imagine with ſome, that the race of the Giants before the flood were of this progeny, which (it is ſaid) *the Sons of God* (whom Gen. 6. 4.

he muſt interpret Devils) begat of *the daughters of men*, whom they took, becauſe they were fair, and to whom they contributed (it ſeems) this rare art of *painting the face* to keep them lovely. What ſober perſon can dote ſo farre as to allow any ſuch monſtrous fictions, and more monſtrous productions?

As for the rarity of theſe Inventions which by any *colour* or *tincture* ſerve to help the ruddineſs of the *face* or the livelineſs of *complexion*, neither Mr. *Downam* nor the Fathers needed to rake the Devils skull to find them. Alas! it is a moſt eaſy and obvious thing, both as to the things uſed, and alſo as to the fancy of applying them to the skin or *face*, as well as in any other ordinary wayes of dying, colouring or painting of things. Nothing is and ever hath been more natively common (as I formerly told your Ladiſhip) to all Nations in the world, then men and women *painting* and adorning themſelves with ſeveral *colours*, juyces and *tinctures*, being an ordinary cuſtome,

ſtome, and as expoſed to humane art and experience as the ſtaining or dying of any clothes, the making of any pictures or ſtatues; to which the various and communicable colours afforded by Nature in feathers, flowers, roots, herbs, beans, ſtalks and wood, in flies alſo and fiſhes, do daily invite mankind to the exerciſe of their art and fancies in applying of them.

But (*Madam*) how ſad a thing is it to ſee grave men urge in matters of ſin and caſes of conſcience thoſe putid fables and ridiculous fictions which themſelves do not believe? What is this but like the ratling of hail upon tiles, which neither wets with moiſture, nor pierceth with its ſtrokes and noiſe? Such downy feathers as theſe will never make up the ponderouſneſs of a milſtone; and ſuch as every groſs ſin muſt be (which ſinks to hell) both by its offence againſt God's will, and by that ſhame, guilt or conviction which riſeth in our own conſciences either before, in, or after the commiſſion.

His other heap of arguments are only aſſertory, not probatory: As, that *it is an abſolute ſin in the nature and uſe of it*; which he ſhould have made good by ſome plain proofs and pregnant inſtance of right reaſon or God's word againſt it: which he doth not ſo much as offer at in the leaſt kind; when we all know that the formal malignity or evil in all ſin is from the pravity or contrariety of our wills againſt the holy will of God, either as revealed in Scripture, or by the common light of Nature.

In which laſt what he ſeems to urge as to the *reproaching and mocking of God*, the *deception of others*, & the *belying our ſelves*, I have already anſwered, when your Ladiſhip inſtanced in them; ſhewing your Ladiſhip, that there is no more done in this mending or *aiding* of the *complexion* by ſober minds and modeſt perſons, then is done in many other practices of humane art and invention, which help crookedneſs, lameneſs, dimneſs of ſight, or any other defect and deformity in nature; which

no

no man is ſo fooliſh as to impute to the devils invention, or to count them any hurtful impoſturage, injury or indignity againſt God, our ſelves, or others.

For his fear leſt women ſhould rather poiſon or marre their *faces*, eyes and teeth by the uſe of ſuch things as *help* their *looks*; his care and charity to women in this is not ſo great, as his ignorance is of thoſe innocent and harmleſs applications, which are farre enough from what ruſtical jealouſies might poſſibly fear and imagine, as if women were ſo mad of a little *colour*, that they will venture upon uncorrected Quick-ſilver, untamed *Mercury*, the invincible *Aqua fortis*, or any ſuch pernicious drugs; which yet (ſure) may be uſed in their ſeveral kinds and qualities without ſin, if they had a *face-mending* virtue in them. But 'tis certain that *tincture* which women generally uſe to quicken their *complexion* withall, is as ſafe and inoffenſive to their own health as any flower. So that from this error can be no true

ground againſt it, as if it were ſelf-indangering, and ſo offenſive both to God and man.

Laſtly, for his cenſure, that all are proud, lewd, vain and wanton women who uſe it in any kind, to any end; truly it is as harſh as raſh: nor is it to be juſtified as to the truth of the aſſertion, if any ever did uſe it ſoberly and modeſtly; leaſt of all can it hold in Chriſtian charity, unleſs he had known the hearts and intents of all thoſe that ever uſed it to be ſuch as he there expreſſes, when (alas, good man!) it is very probable he knew very few, it may be not any one, that uſed it; poſſibly he, with other men of the ſame brow and ſeverity, might ſuſpect ſome unjuſtly, (which is ordinary in thoſe that cannot live well without cenſuring others for ſomething evil.) No doubt, he highly approved others for very vertuous and good Ladies, who uſed ſome art and quickning, while he was never the wiſer, nor they the worſe, either in his opinion or their own innocent intentions.

So

So that leaving the cloud and crowd of Authors and Writers, of Fathers and Preachers, whom I ſhall ever reſpect and value according to what I find of godly wiſdome and Chriſtian charity in them; your Ladiſhip muſt give me leave rather to look to the *more ſure word* of God and that light of right Reaſon which enlighten every man, one in the world, both in the Church, as to the knowledge of good and evil, ſin and ſanctity, vice and vertue. If Fathers or others ſpeak not according to this light, all their Oratorious poliſhings and ſhinings are but falſe beams, as the gliſtering of Glo-worms, from humane, not divine authority, which onely can ſet a ſtamp of ſin upon our actions. Neither the wit nor tongue of any or many men can be a mint capable to coyn the leaſt farthing ſin, much leſs ſo large a piece and medal as this man pretends to make of any *helping* our *complexion*; which ſeems to him to be as *the talent of lead caſt into the Ephah*, Zach.5.8. where the *woman ſate*, when truly he proves

proves it not by any weight of arguing (and bare words are but as wind) to be ſo much as the duſt of the balance. And truly I cannot yet ſee but that in the height of religious ſeverity it may be put among thoſe venial vanities of humane life, of which no ſtricter account in point of morality need to be given or exacted, but onely that divine indulgence by which God in innocent freedomes, as a father to his children, gives us leave to adorn and pleaſe our ſelves, without any of his diſpleaſure.

Nor may the violence and bitterneſs of ſome good mens cenſures againſt all *auxiliary beauty* ſeem ſtrange to us; for nothing is more eaſie and frequent then antique and popular errors, which either cry things up or down as ſome one or more perſons of eminency firſt fancied and opined; from whom, without any further trial, many receive for currant all that is ſtamped with their name: Thence it grows ſo common and cuſtomary, by the authority of time and multitude, that even learned

and

and ſober men in following ages are content to ſwim down the common ſtream, rather then trouble themſelves to croſs or queſtion ſuch vulgar, and therefore authentick, Errors.

Which, I remember, my Lord your Brother, in one of his many excellent diſcourſes (meriting a farre better memory and tongue then mine) obſerved to be ſo frequent both in politick and pious affairs, in things Civil and Eccleſiaſtical, becauſe very few examine the marrow and inſide of things, but take them upon the credit of cuſtomary opinings: and what they hold even *in capite* and *corde* too, is more by a ſuperficial tenure of credulity, then any pregnant proofs and good evidences of Reaſon or Religion.

Which eaſineſs if it be excuſable to humane infirmity in leſſer matters, where there may be an adherence in perſwaſion or practice to either ſide without any ſin or notorious error, yet in things highly charged with ſin, even to a more facinorous and notorious degree, (as this of any *painting* and

comple-

complexioning the face is by this worthy man and others) grave and godly Divines ſhould be very wary what they affirm or deny; leſt they be *over-righteous* beyond what God impoſes, or ſevere beyond God's ſmitings, or uncharitably lay either heavier preſſures on the conſciences, or harſher cenſures on the actions of others, then God himſelf doth. Eccl 7. 16.

Men of never ſo eminent learning and piety may not either *adde* or detract from the *word* of God, *leſt they be found lyers*, as *Solomon* ſpeaks *Prov.* 30. 6. Nor ought they to multiply ſins by unreaſonable and unſeaſonable ſeverities, beyond what God hath done. For ſuch paſſionate and precipitant wayes of cenſuring and condemning in caſe of ſin (where pregnant convictions in Reaſon or Scripture are wanting) beſides that they are moſt unworthy of a cautious and well-adviſed Divine, (who, being in God's ſtead to people, ought not to pretend God's authority where he can produce none) do not onely charge the conſciences of Chriſtians with need-

needleſs burdens, and bind them to unjuſt bondages, but they very much (alſo) baffle the credit or honor of Religion, highly diminiſhing the reverence due to the Miniſterial profeſſion, as to that *binding* and *looſing* power of the Keyes which is principally committed to them. For nothing makes people leſs prone to obſerve, or more ready to disbelieve their words, as to the avoiding real ſins, then when they find them ſo looſe, ſuperficial, and but verbally imperious in feigned and forced enormities, which are not convinced to have in them (if rightly tried and ſtated) any iniquity againſt God or man, being injurious to neither, where the heart is upright, as it eaſily may be, and no doubt alwayes is, in modeſt women, who generally uſe in ſome degree or other (as they beſt fancy) ſome things that they think beſt ſet off their outſide and *handſomeneſs* to the world. Mat. 18 18.

Furthermore, from ſuch magiſterial rigors infinite doubts and ſcruples are raiſed among weaker conſciences, who

who dare leſs truſt to their own judgements, while they doubtingly uſe or doe thoſe things which they are loth to want, and againſt which they ſee nothing proved as evil; yet are they ſcrupulous and afraid to uſe them, becauſe of ſo much prejudice and clamor againſt them: So that hence grows their ſnare and ſin too, while they want that *faith* in uſing them which is neceſſary to juſtify, not the nature of the thing done, but the conſcience of the doer; as the Apoſtle requires, *Rom.* 14.23. Whereas, in reference to the nature of the thing done, the Apoſtle aſſures us, that *the Kingdome of God*, as to gracious power and peace, *conſiſts not in* any of theſe things of external uſe (as *meat* or *drink*, and ſo clothes, colours, &c.) nor ought the conſcience in theſe to be ſet upon the rack and tainter, but rather acquainted with its liberty, which being kept within the bounds of modeſty, ſobriety and innocency, needs not be ſcared with the ſcruple of ſin.

Rom. 14. 23.

Rom. 14. 17.

And indeed in this very caſe of *Comple-*

Complexioning, I have heard that many learned and wiſe men, both at home and abroad, who are more remote from vulgar eaſineſs and credulity, do forbear to condemn (as ſin) the uſe of thoſe things that are ingenuouſly and innocently helpful to the *beauty* of modeſt women; but they rather examine the true ſtate of things, both in the nature of what is uſed, (which muſt needs be good, as in the order of God's creatures) alſo as to the mind and intent of the doer or uſer of them: accordingly they determine, That all *colourings* added to the *face* are ſo farre ſin or not ſin in the conſcience of the doer, as their minds are morally and intentionally diſpoſed either to modeſt and ingenuous decency, which is commendable, or to lewdneſs, pride and lubricity, which are blameable: And as they find the things uſed to be in the cabinet or ſtore-houſe of nature; alſo the uſe of them to be no where forbidden in Reaſon or Scripture, as a relief to ſuch defects or infirmities of *beauty* as may befal the *face*; ſo they reſolve that

that according to the qualities and aptitudes which are ſeen in thoſe things for ſuch ends, they may lawfully be uſed with humility, charity, purity and thankfulneſs, without any offence to any relations wherein we ſtand obliged to God, our neighbours, or our ſelves.

We ſee in many caſes that time and calmer conſiderations, together with different cuſtomes, which (like the tide or flood) inſenſibly prevail over both manners and minds of men, do oft take off the edge and keenneſs of mens ſpirits againſt thoſe things whereof they ſometimes were great abhorrers, reconciling their mortal feuds, and wearing off their popular prejudices. Few mens judgements are ſo died in grain, but they will fade and diſcolour, being moſt-what onely dipt by vulgar eaſineſs in common opinions: Nor do I ſee any thing unlikely, but that upon ſecond thoughts and more exact view, a fair moderation and civil atonement may be mediated between Ladies *Countenances* and their *Conſciences*, by the interceſſion of judicious and religious perſons,

perſons, both Miniſters and others, who dare to be wiſe beyond the vulgar, and who have patience to conſider better of this caſe then hath been wonted.

It will (no doubt) appear how little or no ground there hath been for ſo great reproaches or terrors of ſin, in a caſe no way more dangerous to the Soul or body of a vertuous woman then all other civil and allowed Ornaments are; where by adding a little quickning and luſtre to her *looks*, ſhe is no way hindred from the Love of God or her neighbour, in chaſt and charitable wayes: That where no coſt is laviſhed, no time waſted, no good duty neglected, no vice nouriſhed, no Vertue depreſſed, but onely a civil decency ſtudied (which was never denied to holy women in waies agreeable to nature) there can be no enmity to Grace, nor compliance with ſin.

Objection X.

Painting the Face very ſcandalous, and ſo unlawful.

BUT (good *Madam*) ſuppoſe *Artificial beautifying* of the *face* be not in it ſelf abſolutely unlawful, but may in ſome Countries and ſome caſes be uſed by ſome perſons privately and ſoberly, without the confidence of ſinning againſt God; yet what ſhall we ſay to the Scandal and offence it gives, when known to many zealous Preachers and Profeſſors here in *England*, whoſe ſpirits are much grieved and offended if they do but ſuſpect (how much more if they palpably diſcern?) any Lady or Gentlewoman profeſſing godlineſs to uſe any *paint* or *tincture* to help their *complexions?* Ought not (I beſeech you) all worthy women therefore to abſtain wholly from it, becauſe it is a thing prone to grieve the ſpirits of good people, although they do not think it abſolutely a ſin?

Is

Is it not better to want a little *colour* in the *cheeks*, then to damp God's Spirit in any ones heart; or to *offend* Mat. 18. 6. *one of thoſe little ones*, as Chriſt ſpeaks, by abating that good hope and joy they had in our graces?

The Apoſtle's rule is, even to thoſe who were (as he was) fully perſwaded of the lawfulneſs of many things as to their conſciences (that they were of free and ſinleſs uſe in themſelves) yet (ſaith he) *if thy brother be grieved*, or *ſtumbleth*, or is *offended*, or *made weak* by the uſe and exerciſe of this thy freedome, Charity here forbids thee to uſe this thy liberty, leſt thou *deſtroy* by it *thoſe for whom Chriſt died*. Though things are pure and lawful in their nature, and in God's general permiſſion, yet they become then evil and unreformed when they give uncharitable ſcandals to others: So that the point of ſcandal (which is in this very great and ordinary) ſeems barre ſufficient to keep off all *painting* or *artificial tincture* from the *faces* of pious and charitable women. Rom. 14. 15.

ANSWER.

THE point of Scandal, (which your Ladiſhip now makes your refuge in this diſpute) either given or received, hath, like a Labyrinth, ſo many windings and turnings, ſo many perplexed cautions and diſtinctions, that it ſeems rather a maze to loſe the mind in, then any fair retreat where judgement and conſcience may repoſe and ſecure themſelves. None is ſo ſimple a Sophiſter in diſputing about things of dubious and indifferent nature, but when he is driven by Reaſon and Scripture from his ſtrong holds of prejudices and confidences, when he ſees the thundering Cannons of his cenſures and Anathemas diſmounted or cloyed, he then retreats to this of Scandal, and earths himſelf in this burrough, pleading that he is ſcandalized with what you doe, (or if he but ſuſpect you doe it) though he give you no reaſon againſt what you doe, nor can indeed prove that you doe what (it may be) he ſuſpects. Thus Ignorance, Superſtition

perſtition and Suſpicion, will be ever over-awing Truth & Chriſtian Liberty, both in private perſons, and in publick Societies or Churches, imperiouſly injoyning others to forbear the uſe of their liberty, merely becauſe this or that poor ſoul ſayes they are offended, though they give no reaſon why.

Thus the pleaders of Scandal, like ſoldiers of Fortune, are ingaging in every quarrel, where they ſtake nothing againſt the liberty, peace, order and decency of others, but onely their private fancy, opinion and diſlike; who yet are many times moſt prodigal in giving others great and publick Scandals, by uſing or diſuſing ſuch things as others no leſs quarrel at, oft denying Obedience to publick & lawful Authority in thoſe things of which they make any ſcruple, imperiouſly challenging this liberty to themſelves, yea glorying in their ſcandalous refractorineſs to publick order and conſtitutions: yet they deny this liberty to others in the ſame or like caſes, about things dubious and indifferent, concerning

which there is no preciſe or expreſs will of God declared, but they are left to prudential freedoms as to private mens uſe, till the conſent and wiſdome of the publick hath confined and determined them to one way for order ſake and uniformity, whereto private freedome (ſtill free as to the opinion of the nature of things) ought yet humbly and charitably to conform it ſelf as to publick practice, for the avoiding of publick ſcandal and diſſenſion by reaſon of their diſformity.

Between ſuperſtitious and inſolent ſpirits, (who either diſlike all that others doe different from them, or enjoyn others to tread in none but their ſteps and to dance after their pipe) true Chriſtian liberty (as between two thieves) is crucified; between the upper and the neather milſtone, of Scandal given or taken, it is (together with Chriſtian Charity) ſo ground to powder, that a ſober Chriſtian hath little left him to doe, ſay or enjoy, whereat ſome or other will not take offence.

Not onely bad things or doubtful, but

but even good things, and the very beſt, are ſometimes to ſome perſons ſcandalous: So was the believing, yet ceremonious, *Few* to the believing Gentile, and the believing, but inceremonious, Gentile to the believing *Few*. *Chriſt* himſelf and the whole tenour of the Goſpel was a *ſtumbling-block to the Few, and fooliſhneſs to the Gentile.* Papiſts are offended with many things which Proteſtants hold and doe; and contrarily Proteſtants cry out of the ſcandals Papiſts give them. So the moſt Factions and Schiſms in the Church ſhelter their rents and diſſenſions under the ſhield of Scandal by them taken, leſs minding the ſcandals by themſelves given to others; by which (as mad-men with ſwords) they lay about them, and ſmite all that come near them.

Gal. 2.

1 Cor. 1. 23.

There is nothing ſo ſober and modeſt, ſo civil and decent, ſo ſacred and ſolemn, at which ignorant, or capricious, or proud and imperious ſpirits will not take offence, who like nothing in uſe and cuſtome, never ſo ancient and

innocent, unleſs they have firſt enacted or ſetled it: they muſt be fathers or godfathers to it, either begetting or confirming it, elſe they will cry it down as ſcandalous, ſpurious, impious, Popiſh and Antichriſtian; pretending they have more cauſe to be ſcared with other mens ſhadows and ceremonies, which they fanſy to be ſhaped like Bears and Lions, then others have to be offended with their paws and jaws, the ſharp teeth and nails of thoſe real beaſts and birds of prey which they carry about them; calling their own rapines religious, and their very Sacriledges ſacred, yet highly offended if others do by word or deed vindicate their own liberties, cuſtomes and conſtitutions, never ſo decent and ingenuous, againſt the rude novelties and riotous invaſions of the others ſupercilious fierceneſs and injuriouſneſs. One is ſcandalized at my uſing my liberty, though without any preſcribing, urging or injoyning upon them: I am no leſs offended at their invading my liberty by needleſs ſtrictneſſes

neſſes and uncharitable cenſures, which though they wound not my conſcience, yet they ſeek to weaken my credit.

Out of which perplexity or ſtreights of ſcandals both on the right and left hand, I know no ſhorter or ſafer way to redeem a ſober Chriſtian, that deſires to live void of offence before God and man, then ſeriouſly to conſider every thing (before he either practiſe it himſelf, or cenſure it in another) by the true notions and internal principles of good or evil, as morally and conſcientiouſly conſidered. The onely way, as *David* tells us, to *cleanſe* Pſa. 119. 9. our own (or others) *wayes*, is *by taking heed to God's word*, regarding what in his precepts negative or affirmative either pleaſeth or diſpleaſeth him, whoſe revealed will is a ſufficient and infallible rule of all requiſite holineſs: According to which, as I have juſt cauſe to be offended with my ſelf and others in what I ſee my ſelf or they doe againſt the expreſs will of God; ſo where this doth not appear by any

any Scriptural reaſon & demonſtration, I have no cauſe either to ſcruple in my ſelf, or to ſuſpect as a ſcandal in others, that againſt which I ſee nothing declared by God, but a natural, civil and ingenuous liberty left me and others, which is always to be kept within bounds of modeſty and diſcretion; which ſober and unblameable converſation is enough to ſatisfy minds truly humble and charitable, who love not as Salamanders to live in the flames of contention, or like Caterpillars to make their cobwebs on buſhes and thorns.

And however, in things aſſuredly lawful, (as to my private conſcience) a charitable and diſcreet tenderneſs becomes the modeſty and gentleneſs of a Chriſtian toward others, in thoſe things which have poſſeſſed and perſwaded men either by contrary cuſtomes or prejudices, and (it may be) by temporary precepts of God; as in the caſe of Jewiſh ceremonies and extern obſervations, (of whoſe abrogation ſome were not ſoon or eaſily ſatisfied;) alſo

alſo in the caſe of *eating things offered to Idols*, (which ſome ſcrupled out of an abhorrence of all Idolatry) which God had ſtrictly forbidden: in theſe and the like caſes (I ſay) a condeſcending for a while, and private forbearance for fear of giving ſcandal, is very fit, till I have uſed thoſe means which might beſt convince and inſtruct them of mine and their liberty given us now by God. Yet if they careleſly, proudly, peeviſhly and obſtinately reſiſt or repell the pregnancy of my reaſons, without giving any valid anſwer to them, or producing ought of right reaſon or Scripture for their continued ſcruples, ſcandals and jealouſies, they are henceforth to be looked upon and treated, not as weak, but wilful. 1 Cor. 10.

Nor can I think it the duty of a Chriſtian, for ever to indulge their folly, fondneſs and pertinacy, of ſuch forbearing to uſe thoſe things for which he brings many pregnant reaſons, from the nature, end, and aptitude of things, from their own want and capacity, alſo from God's permiſſion, of which I preſume

ſume where I find no prohibition; whenas they produce little or nothing beyond a blind credulity, a bayardly confidence, or an imperious inſolence, which delights to find fault with others, & to domineer over them in ſome petty things, for which at beſt they urge paſſion, prejudice, cuſtome, other mens opinions, or ſuch popular ſtuff of which there is no end, in which what Reaſon cannot at preſent, Time will afterward eaſily confute that croſneſs and peeviſhneſs which oft tranſports men againſt many things beyond the meaſure of Reaſon or true Religion. As I have heard for certain of a Miniſter of no ſmall print & repute among the people, who took great offence at the great ſleeves of a Ladies new-faſhioned Gown, calling them antichriſtian, ungodly, ſtrange apparel, and ſuch as the Lord was diſpleaſed with; yet within one year this good mans wife was in the ſame faſhion, without any ſcandal to her ſupercilious husband. So craſie are ſome mens judgements, and ſo eaſie their cenſures, as to matters of Scandal,

where

where Novelty or wontedneſs ſway more with them then either Reaſon or Religion. Nothing leſs becomes a grave and godly Chriſtian then to multiply needleſs ſcruples and ſcandals.

As to the pretended ſcandal which ſome ſay they take from womens uſe of any *Auxiliary beauty*, truly where modeſt and ſober perſons uſe it diſcreetly, the ſcandal cannot ariſe either from the nature of the thing done, or the mind and manners of the doer; (which in all things appear worthy of a good Chriſtian) nor can it ariſe eaſily from the certainty of their knowledge who are offended, but onely from their impertinent curioſity and ſuſpicion. As the firſt is rude and unwelcome; ſo the other many times falſe, alwayes unneceſſary. It is ſeldome that any owns their art to them, nor is it oft that theſe inquiſitive pryers can certainly conclude that to be uſed which they are ſo jealous of. So that if they could forbear their uncomly inquiſitiveneſs & impertinent curioſity, their ſcandal taken would ſoon ceaſe; which

is

is more in their own eyes then others *faces*, where any ſuch thing is ſoberly and diſcreetly uſed, without any haughtineſs and affectation of looks, or wantonneſs of manners. I believe for the moſt part ſuch things are ſo uſed by all ingenuous perſons, that theſe moroſe Inſpectors of Ladies *faces* are never the wiſer, unleſs they have more perceptive eyes then ever I had. But if it were owned and confeſſed to them, what I pray are they the worſe, or why offended? ſince neither have any of them as yet proved it to be a ſin, either from any poſitive Law of God's word, or from any neceſſary inordinacy and immorality of mind inſeparable from the uſe of ſuch things: nor are they by anothers uſe of it either urged or tempted to uſe it, further then they want or approve it. As for that depravedneſs of mind which they fear may attend the uſe of theſe *helps* of *handſomeneſs*; it is as objectable againſt all thoſe things which either native *beauty* or art afford, whereof no wiſe man makes any ſcruple, yet may they be

be as much occaſions to ſin as this whereof they are ſo cautious. Evil minds, as foul ſtomacks, turn the beſt food to corrupt humors. But we muſt not therefore ſtarve our ſelves, by forbearing good victuals.

The work then that grave Miniſters and other ſober Chriſtians have to doe in this and the like caſes of extern uſe of things is, not preſently to cry down every thing as wicked and abominable, becauſe they are at firſt through inconſideration or unwontedneſs ſcandalized at them, but ſeriouſly to examine what cauſe they have to be ſo ſcared and ſcandalized, as from any moral evil pregnant and inherent in the nature or uſe of things; and accordingly to ſtate both their own cenſures and others conſciences. If nothing be found juſtly offenſive, they may not from fancy or cuſtome call that *unclean* which God hath made *clean*; but rather baniſh away thoſe ſiniſter and ſilly ſcandals which ariſe from the darkneſs, weakneſs, or wilfulneſs of their own minds, which are no juſt barres againſt anothers

Acts 10. 15.

thers liberty in things lawful, at which no wiſe perſon will be, nor good body ought to be, offended.

And in caſes of ſo private and retired uſe of ſuch things as theſe are by which women preſerve or advance the *handſomeneſs* of their *looks*, wherewith none are acquainted, and of which none can be aſſured, unleſs they liſt who uſe them, as I ſee no cauſe to own the uſe of any ſuch thing to them whom I find not to have judgement or charity ſufficient to interpret or bear ſuch things well, ſo nor have I any reaſon to ask their leave, nor more to be ſhaken with theſe ſcandals which are needleſly taken by them, not willingly given by me. Though others, rather out of obſtinacy then ſcrupuloſity, out of peeviſhneſs more then tenderneſs, do pretend ſcandal more then they prove it; yet my care muſt be, in the uſe of ſuch things ſeriouſly to aſſert my own freedome as to my conſcience, by being rightly perſwaded both of the lawfulneſs of the thing, and looking to the innocency of my own intentions in the

uſe

uſe of it. Thus the Apoſtle tels us, ſome Chriſtians lawfully might *obſerve a day to the Lord*, and eat meats offered to Idols, as to their private practice, notwithſtanding others doubted, and would be offended, if they were acquainted with their ſo doing: which yet was no hinderance to anothers private liberty, grounded on God's grand Charter and donation, which is, *The earth is the Lords, and the fulneſs thereof.* Nor is any thing in nature denied us where the uſe of it falls under the regulation of Reaſon, Grace and Vertue, which in theſe things of *artificial beauty*, as in all extern ornaments and enjoyments, are ſtrictly required, and being exactly obſerved, do abundantly vindicate both the goodneſs of the things in nature, and the lawfulneſs of them as to mine or any others uſe of them.

Rom. 14. 5, 6. 1 Cor. 10. 25.

Objection XI.

Painting the Face a thing of ill report, and ſo not to be followed.

BUT ſuppoſe (*Madam*) theſe *artificial helps* of womens *beauty* ſhould not be in the nature and uſe of them abſolutely ſinful, ſo as to violate the conſcience; yet ſince it cracks womens credits, and expoſeth them to
1 Tim. 3. 7. *reproach*, which the Apoſtle calls *the ſnare of the devil*, it ought to be wholly avoided, not onely as to others ſcandal and perception, but alſo as to our own private uſe; ſince the Apoſtles tenderneſs bids us not onely *provide things honeſt before all men*, but alſo to
Phil. 4. 8. follow *things of good report*; that we may not onely be good, but preſerve
Prov. 22. 1. the fragrancy of a *good name*, which gives a great ſweetneſs to goodneſs, and is as perfume to a good garment, or as incenſe to the Temple: conſequently we ought to avoid thoſe things which are under any cloud of infamy,

infamy, or blaſted generally with an ill report, (though not ſo notoriouſly convicted of immorality.) I am ſure the art and mode of *adding* any *tincture* or *colour* to the *face* or *complexion* generally hears ill with us, though it ſhews never ſo well done; and is not ſo much to the advantage of womens *aſpects*, as to the diſadvantage of their reputation and honour, which is and hath been the ſenſe almoſt of all people in all times that had any remark for civility and piety; yea the vulgar ſimplicity is every where ſevere againſt thoſe that are but ſuſpected to uſe any ſuch arts. No Lady or Gentlewoman is ſo commendable for her piety, chaſtity and charity, but this comes in as a *dead fly* in a precious confection, when it is ſuggeſted, *O but ſhe painteth.* A little falſe *colour*, though but fancied, diſcolours all her other luſtre; becauſe it makes ſuch generally eſteemed as the cheats, deceivers and impoſtors of mankind; the greateſt Hypocrites and Jugglers, becauſe they uſe artifice and falſity in Eccl. 10. 1.

that which they pretend, not to ſay or to doe, but to be. What credit can they deſerve in other things (which are farre inferiour to themſelves) when they are not upright or ſincere as to their very Being, but by ſuch diſguiſes and diſſemblings make themſelves a real and viſible (though a ſilent) Lie? Although their tongues do not ſpeak untruths, yet their hands make *lies*, and their *faces* proclaim falſehood, which is abominable to God; yea as the Prophet ſpeaks of other Idolaters, *Iſai.* 44. 20. ſo theſe ſelf-Idolaters, when they take the *fucus* or falſe *colours* to ſacrifice to the Idol of their *looks*, may juſtly ſay, *Is there not a lie in my right hand?* No perſon but concludes that if God threaten to puniſh *ſtrange apparel*, he will not ſpare ſtrange *faces*, which in ſpite of God and Nature will pretend to *handſomeneſs*, and make that to be which is not.

Rev. 22. 15.

Zeph. 1. 8.

Yea, the ſelf-guilt of every one that uſeth ſuch arts, though never ſo ſoberly and diſcreetly, (as you adviſe) is ſuch, that they retire and hide themſelves

ſelves from the ſight of others while they apply their *face*-phyſicks, by a ſtrange riddle being aſhamed to be ſeen doing that which they purpoſely doe to make them more worthy to be ſeen of others. If it be a practice of honeſty or ingenuity, why is it attended with ſhame and ſelf-guiltineſs? which are black ſhadows following ſin and unworthineſs, juſtly meriting to be entertained by others with reproach and diſrepute, when they are ſelf-diſcountenanced and condemned. As worthy actions bring forth honour, and are accompanied with a generous boldneſs, ſo alſo they are followed with good report and clear reputation, which attends vertue as light doth the Sun. If the light then of Scripture were leſs clear againſt all *painting the face*; yet the rule of reputation, which is common fame, the law of honor & light of Nature, ſeems to diſcover the uncomelineſs and diſhonor of this practice. *The voice of people* in this and many other caſes *is* as *the voice of God*, which is oft to be learned from the common notions

and ſuffrages or ſenſe of mankind, which the Apoſtle owns in the caſe of womens habits and adornings, as the
1 Cor. 11. 14. law and dictate of *Natures teaching* them, where Scripture is leſs evident. None but perſons impudent or fooliſh will neglect what is generally ſaid of them: next our Conſciences and our eyes our credit ſhould be moſt tender; eſpecially in our Sex, who have always a hard task to play a ſecond or after-game at reputation: if a woman once daſh upon this rock of Reproach, ſhe hardly ever recruits her credit (as a grave, ſober and modeſt perſon) though ſhe ſhould not abſolutely ſhipwreck her conſcience with God. And truly, *Madam*, this ſenſe of common fame and repute hath always in the caſe of Ladies *complexioning* arts ſo over-awed me, that I neither durſt ever uſe it, nor take their parts or excuſe thoſe (otherwiſe very good women) who did or were but thought to uſe it; yea it ſeemed a note of godlineſs to me, to declaim bitterly againſt both the thing, and the perſons ſuſpected

or

or voiced to uſe it; when indeed I had no cauſe to conclude that any ſuch thing was practiſed by them, further then I heard it from more prying eyes and cenſorious tongues; which as it had been hard to prove, ſo it may be there was no ſuch thing: onely in this, as other caſes, fame oft over-balances the truth of things; and our credit depends not on what we doe, but on what others liſt to think of us or impute to us: which ſhould make all wiſe women the more cautious how they occaſion any ſiniſter reports of themſelves, which (like evil ſpirits) are eaſier raiſed then allayed; one ſpark oft-times kindles that fire which many tuns of water cannot quench.

ANSWER.

Madam, I find your Ladiſhip, as a wary combatant, reſerves your main forces to the laſt, that ſo you may with the greater eaſe and advantage overcome your now-tired and leaſt-ſuſpecting adverſary, who might

hope your ſtrength had by this time been well-nigh quite ſpent and exhauſted. Truly your Ladiſhip ſeems to have laid more in this laſt Objection then in any one you at all urged before, both as to the weight and acuteneſs of what you alledge againſt all acquired or *artificial beauty*.

Yet ſince it is now brought up to ſo great a caſe and diſpute of Conſcience, whether a ſin or no ſin, it is fit ſeriouſly to examine whether the ſtrength of your Ladiſhips arguments do anſwer the ſhew and pomp of them. Many things are more ſpecious then ſolid, having, like vermine, a pretty kind of nimbleneſs, which comes farre ſhort of that real ſtrength or uſeful activity which is in more noble and ſolemn creatures. I read there were many ſeeming ſpots and appearings of leproſie, which upon the Prieſts due examination were
Levit. 13. not found to be any *Leproſie of uncleanneſs* or infection. As I am well pleaſed to hear the freedome and force of your Ladiſhips Objections, who omits nothing (I think) that can with any reaſon

reaſon be objected; ſo I ſhall be more pleaſed to find my ſelf in a capacity of giving your Ladiſhip thoſe ſober and ſolid Anſwers which may give you moſt ſatisfaction; ſince nothing is more uncomfortable in caſes of Conſcience then to leave the mind tottering and unreſolved.

Firſt, your Ladiſhip urgeth againſt it the evil report it generally hath among people: which I confeſs may be ſo farre true, as you onely liſten to what is reported and cenſured here in your own country among the mean and inferiour ſort of people, for the moſt part; or thoſe that are either leaders or followers of the popular *genius*, who are commonly Giants in talk, and Pygmies in judgement. One wiſe and ſerious man overweighs thouſands of them, not in bulk, but in value; as one good Diamond doth many loads of pebbles. Vulgar minds will eaſily cry up to heaven or down to hell any thing, either as they have been accuſtomed to practiſe, or as they take it upon truſt from thoſe Maſters who oft

oft ſymbolize and comply with the vulgar humour and opinion in leſſer matters, that they may have them their diſciples and abetters in greater intereſts and concernments.

A little matter will lure or ſcare the common people into civil and religious faſhions, if they have eaſy leaders and bold dictators.

I have formerly told your Ladiſhip, as to Starch and Tobacco, ſo to black Hoods and all forein faſhions, what potent and popular declamations were uſed by ſome perſons againſt them. So in religious forms, what ebbings and flowings have been and daily are, as to the vulgar opinion, report and practice of things, ſometimes ſeditiouſly deſtroying, otherwhile pertinaciouſly retaining Images in Churches? So about Caps and Hoods, Veſtures and Geſtures, Muſick and Organs, Croſſes and Weathercocks, Steeple-houſes and Churches, what fierce conflicts and Counterſcuffles have been among people of various minds? one ſide giving a good report, the other imputing evil

evil report to the ſame things. Yea the uſe of publick Liturgies or ſolemn form of Common prayers, ſinging of Pſalms, the recitation of the Creed, and concluding with the Lord's prayer, theſe are fallen under various reports. There are that caſt ſo evil report on them, as they are not pleaſed, ſcarce patient, to hear them uſed by others.

If one had as many ears as *Argus* is ſaid to have had eyes, they would not ſuffice to hear the various reports which at ſeveral times in ſeveral Countreys are given about the ſame things; yea the ſame men and women alter their minds and reports with their age, humours, intereſts, company and adherents, according as the wind blows either for or againſt any thing of civil or religious uſe.

What an ill report do ſome give of Epiſcopacy, others no better of Presbytery, and ſome worſt of all of Independency, when yet each of theſe hath ſome great ſticklers for them and applauders of them? Many men, yea moſt, are as prone to *ſpeak evil of what they*

they underſtand not, as doggs are to bark at what they ſee not, onely becauſe they hear others of their kind doe ſo.

2 Cor. 6. 8. Therefore the Apoſtle (who knew well how to paſs through *good report and evil*) doth in that place not onely bid us follow *what things are of good report*, but alſo what things are *juſt and true*: for as a falſe report (though good and favourable) cannot juſtifie that which is truly evil; no more can an *evil report* juſtly blaſt that which is in it ſelf true and good, more then the ſhout and ſuffrage of the *Jews* could Exo. 32. 4. make the *golden calf* a God, when they unanimouſly cried, *Theſe are thy Gods, ô Iſrael.*

So little heed is to be taken to the vulgar opinion or report of things, as Eccl. 11. 4. to the motions of the *winds* and *clouds*, which he that will *ſow*, *Solomon* tells us, muſt not *regard*. Popular lungs are ſeldome ſound, or their breath ſweet: Their tongues may ſometime hit on Numb. 22. 28. the right, as *Balaam*'s *aſs* once ſpake reaſon when it met with an *Angel*; but commonly the herd brays rudely and ill-

ill-favouredly, with as little reaſon, order or civility, (I need not ſay piety) as thoſe *Epheſians cried* up their *great Diana*: as if mere plebeian noiſe, duſt, clamour, credulity and confidence were enough to make a Goddeſs, or ſufficient either to conſecrate or execrate any thing as divine or deviliſh. Acts 19. 34.

So that the wiſe and holy Apoſtles direction, to ſteer a Chriſtians converſation by *good report*, is not to ſet up any popular vote or vulgar ſuffrage for a Chriſtians card and compaſs, which he had found to be vertiginous, heady, inconſtant, and for the moſt part erroneous, one while crying him up for a *God*, and preſently *ſtoning* him for a malefactor; in both extremes injurious and falſe. Acts 14. 11, 19.

But his meaning is, that in things of leſs pregnant demonſtration or rule for their morality and piety, Chriſtians ſhould follow in point of credit and reputation of Religion the teſt or ſuffrage of wiſe and good men, though never ſo few, and poſſibly over-born by

by the number of others who are weak and wilful opiners, but not juſt arbitrators, of good or evil report, which muſt be reduced to the ſtandard of learned, judicious, and unpaſſionate mens ſuffrages; who give not their verdict of things as good or evil, till they have duly conſidered the nature of them, apart from vulgar prejudices and ſurmiſes, or obloquies and reproaches, with whom *Crucifige* is as obvious as *Hoſanna*. The rabble, as we
Joh. 18.40. read, gave a better report of *Barabbas* then of *Jeſus*. The way of Chriſtian Religion was at firſt *every where ſpoken againſt*, as a novel and peſtilent hereſy. The Apoſtle *Paul* heard no very *good report* of himſelf from ſome
Acts 21. 36. people who cried, *Away with him, he is*
22.22. *not fit to live*.

The later ages reformation of Religion in theſe Weſtern Churches had from the moſt people no very good report (at firſt,) though never ſo juſt and orderly and diſcreet, but followed the fate of all things and perſons that endeavour to rectifie or reform vulgar errors,

errors, which is, to be evil ſpoken of when they offer the greateſt good.

Chriſtians and Chriſtianity were to be martyred in their names as well as in their perſons and lives. Chriſt denounceth *a woe, when all men ſpeak well of* them, and a *bleſſing, when* all *men ſpeak evil of* them *falſly*. If evil report, as from the vulgar, (who are very ſuperficial judges of things, like cork always ſwimming on the top, never ſinking to the bottome of things) is to be much regarded; for what monſters ſhould the primitive Chriſtians have been looked upon, capable to ſcare all modeſt and ſober perſons from coming nigh their doctrine, ſacraments and manners, when they were reported to kill and eat children, to worſhip an Aſſes head, to have early and inceſtuous mixtures in the dark? All which were as falſe as they were abominable.

Luk. 6. 26.

Matt. 5. 11.

If the Echo of common report be ſo oft falſe in the greater matters of Religion, where it concerns men to be moſt accurately informed what they believe

believe or report; how little heed (I pray) may be taken to the common ſpeech and perſwaſion of people in leſſer matters, and in this one particular, which is but a toy or mote in compariſon, take it in any natural, civil, or moral notions? onely the clamor and ſevere cenſures of ſome men have made it ſo conſiderable, becauſe they urge it ſo highly upon the conſciences of women both as ſin and ſhame, that truly it now merits exacter ſcanning then (it may be) it ever had, either by the vulgar, or thoſe who are their moſt plauſible teachers and inſtructers.

And I believe, *Madam*, that upon review of the evidences of Reaſon or Religion, whereupon the verdict or report of wiſe and conſcientious Chriſtians ſhould be built, you will find that the plebeian report and ordinary ſenſe of all *artificial beauty* differs from that of the more grave and better adviſed ſort of the world; yea and from the ſenſe of the more ſerious and better educated part of the people in this Church or Nation.

As

As I have been informed of thoſe learned Divines, Schoolmen and Caſuiſts beyond Sea, ſo I am perſwaded the ableſt Church-men in *England*, in their moſt deliberate ſentence, dare paſs no other cenſure upon thoſe cuſtomes (which are ſo frequent among perſons of more elegant culture and faſhion, for the advance of their *beauty*) then according to the true meaſures of morality and honeſty, which are the mind and end of the doer. Nor will righteous judges paſs any other report on thoſe ingenuous artifices which are *auxiliary* to the *faces adorning*, more then they do upon thoſe that adorn the head, hands, feet, ſhoulders, or other parts of the body, according to their ſeveral infirmities, neceſſities or conveniences; namely that they are then good when done to good ends, and evil when to evil intents. According to theſe moral and internal principles of good or evil, the cenſure, judgement and report of things in their nature and uſe ought to be given, without any regard (in point of conſcience) to what

the vulgar easinesse and prejudice or wontednesse either opines or declares.

Nor is the report and judgement of all wise and every good man alwayes to be taken as authentick, by their Oratorious heats and popular transports, (when possibly they would deny or discountenance an abuse, which is most unnecessary in those things that at best are not very necessary, but onely tolerable and convenient) but by their calm and sedentary determinations; not as standing before the tribunals of humane opinion and applause, but as appealing to God's judgement-seat, which is to be set up in every ones Conscience.

So that the Apostles direction, to attend what report or fame things have, is to be understood cautiously and strictly, not loosely and vulgarly. People, like unskilful Apothecaries and Mountebanks, oft put the titles of Antidotes on poisons, and poisonous inscriptions on wholesome Antidotes. Neither this nor the like places in Scripture which concern good manners

are

are to be ſwallowed without chewing; we muſt not devour Scripture kernels with the husk or letter unbroken and intire: for by ſuch a fallacy I might find (hard by your place alledged againſt them) a like place in favour of theſe feminine artifices, becauſe the Apoſtle commands Chriſtians to follow all *things that are lovely* or *comely*; among which rank and number many eſteem theſe *helps* to their *complexion*, elſe certainly they would never uſe them. But this were rather to play with Scripture then to apply it ſeriouſly, and to make thoſe holy directions rather as Tennis-bals toſſed to and fro in idle diſputes, then as *nails faſtned by the maſters of Aſſemblies*. Phil. 4 8.

But your Ladiſhip endeavours to give an account why theſe *complexioning arts* juſtly fall under ſuch evil report, or ſo general an infamy, among the meaner ſort of people; as being eſteemed a cheat and coſenage, a making and acting a lie, a ſelf-Idolatry, a Chriſtian perſonated with a Comical face, fitter for a ſtage then a Church;

that from a ſelf-ſhame and ſecret guilt it affects ſecrecy; that as a *dead fly* it corrupts the greateſt commendations and perfections of any woman.

Theſe are ſtill but ſparks of *odium* and ſcorn which fly from the vulgar anvils and hammers, which commonly both over-heat and over-labour what they undertake to forge or reform.

Firſt then, as to the Deception, which you call a Cheat; truly it is not ſo much in this of helping the paleneſs or adding a quickneſs of *complexion* to the *face*, as it is in other things of lameneſs and crookedneſs, &c. there the ſubſtance (as it were) and figures, here the *colour* onely is a little altered: yet theſe are uſed without any ſuch odious clamors and imputations, yea they are allowed and commended as indulgences of humane pity and charity, to cover, conceal or ſupply any defect or deformity in the outward man. Which even Mr. *Perkins* himſelf allows, who (yet) as to the point of *complexioning* (which he calls *painting*) cries it down after the wonted

Perkins Caſes of conſcience.

ted rode, in few words and fewer arguments, as againſt the Laws of Nature and Scripture; but of which he produceth nothing but that circumſtance of *Jezebel*'s ſtory, which I have anſwered. And indeed that worthy man ſeems in this, as in ſome other Caſes of Conſcience, rather to paſs them over with a popular and plauſible eaſineſs, then to examine the true grounds, or to ſtate them after the proportion of that great learning and piety which were in ſo excellent a Preacher: yet ſhould not any thing (next clearing and ſtating the ſaving Fundamentals of Religion) be more accurately done then this work of reſolving caſes of Conſcience. Many make pretty Preachers, who come very ſhort of profound Caſuiſts or exact Confeſſors: to both which works he was rarely fitted where he attended the controverſie, and made the Scruple his buſineſs; not contenting himſelf, as in this, with eaſie and ordinary anſwers, which have their authority from wontedneſs more then truth, and from men more then God.

All ingennous concealings or amendings of what is originally or caſually amiſs, or ſeems ſo, in our bodies and outſides, deſerves not the leaſt touch, much leſs thoſe black brands of cheating and lying, when onely decency and civility are joyned to modeſty and humility, which in this caſe may as eaſily be done as in any, without any indignity to God or injury to man; yea every one is well pleaſed, as in themſelves, ſo in their children and relations, to be thus cheated and deluded, by the handſomeneſs of ſuch a diſguiſe which ſeems moſt native. The bleſſed Apoſtles piety juſtifies that laudable civility of *beſtowing more abundant comelineſs* (by art) there where Nature hath beſtowed leaſt on the *parts of the body:* Nor is it any reproach or inſolence to God's workmanſhip thus to ſay or thus to doe. Though, properly ſpeaking, nothing in pure nature is uncomely which God hath formed even as to our vile bodies, ſince every part hath its form and aptitude to the good ends appointed: yet ſince ſinful infirmities

1 Cor. 12. 23.

mities have befallen our bodies, they are many waies ſubject to diſeaſes, defects and deformities, and nothing is denied us in piety and civility which may beſt rectifie, remove, hide, or diſſemble any ſuch natural or accidental pravity. For God hath not ſo confined us in religious modeſty, as not to give us leave to marry Art to Nature, and to uſe both thoſe portions and ſtocks which he hath given us to his glory and our own or others ſober and chaſt contentment. Nor is it other then ruſtick or *Adamitick* impudence, to confine Nature to it ſelf, and to ſtrip our bodies of all the additaments of fair veſtments or other ornaments of humane art and invention. Such naked and forlorn *Quakers* act a part much more cunning, falſe and hiſtrionical, then thoſe that leaſt affect ſuch pitiful ſimplicities.

To call every thing a Lie which we make ſhew of beyond the native propriety of things, is ſuch a groſs and ridiculous ſeverity as deprives us of all we wear beſides our native hair and

skins: All colours and dies given to clothes of any ſort are alſo lies; all pictures and ſtatues lively repreſenting the originals are lies; all Parables, Metaphors and Allegories in our ſpeech muſt be called lies, becauſe they are one thing in the native phraſe or letter, and another in their applied ſenſe or meaning: yet are not theſe theſts, but borrowings; not deluſions, but alluſions; not impious falſities, but elegant flowers of ſpeech, to which the nature & reſemblances of things, as well as humane fancies, have an aptitude and invitingneſs.

Such ridiculous auſterity would be a Satyrical Critick upon the very Scriptures, upon the Parables of Chriſt, and Apologies of many holy men, upon the raptures of *Moſes*, *Job*, *David*, and others; which aſcribe to God all humane ſenſes and paſſions, who yet is one ſimple and eſſential perfection. 'Tis not more ridiculous then inſolent to deny the truth of the Scriptures in their holy Tropes and Hyperboles, when it ſayes the *mountains skipped*, and the *ſea was afraid*, or the *valleys*

Pſal. 114.

did

did ſing and clap their hands, &c.

How ſupercilious a piece of pedantry were it here to cry down the manner of ſuch expreſſions, becauſe not native, but adopted to things? Nor does it in my judgement argue much more gravity and diſcretion, (I need not ſay piety and religion) to calumniate thoſe things for frauds, cheats, lies and hypocriſies, which art, ingenuity and manufacture have invented, whereby to adorn nature in wayes conſonant to modeſt ends and intentions, which are the holy meaſures and, I think, the onely confinements of all things both in nature and in art.

As to the cheat which your Ladiſhip may fear ſhould befall any man when he thinks he wooes and weds a native *beauty*, (when it is *artificial* in ſome degree) if your Ladiſhip thinks it not onely fit but neceſſary in all other additional ſupplies or concealments as to the bodies defects or deformities, to make ſuch ingenuous diſcoveries of the truth as may afterward give leaſt cauſe of ſuch exception or complainings

Gen. 29. 25. nings (as *Jacob* uſed when he found *Leah* in ſtead of *Rachel*) truly I moſt willingly adviſe and aſſent that ſuch as uſe ſuch *helps* to their *complexion* would uſe the ſame freedome in telling it to thoſe whom it onely concerns to know it. As for others curioſities, there is no injury done if they be ever kept ignorant of that which to know would doe them no good, nor yet any harm, if they were as charitable and diſcreet as Chriſtians ought to be.

The retirement or privacy uſed by ſober women here in *England*, when they apply any thing helpful to their *looks* or *complexions*, is no argument of any ſinful ſhame; but of modeſty, civility, and that diſcretion which commands us to doe many things apart from any witneſſes or ſpectators, which yet are no ſins, but only ſenſibleneſs of and reflexions upon thoſe infirmities to which our vile bodies are ſubject; of which having no cauſe to boaſt, we rather chuſe to veil them with ſecrecie, then to expoſe them to common view or knowledge, and cenſure: few perſons

perſons being of ſo equal and humble minds as to bear their own praiſes and perfections without pride, or anothers diminutions or defects without ſcorn. Evil and envious minds are prone to turn many things to our reproach if they diſcern them, of which being ignorant they are alſo ſilent.

Furthermore, although in *England* a commendable diſcretion is uſed by women in concealing both their native defects and their *artificial* additaments of *beauty* or *complexion*, (of which many perſons are more ſevere cenſurers, after the vulgar vote and road, then judicious examiners;) yet in other Countries nothing is more frequently done and freely owned: inſomuch that the whole culture and office of womens *adorning* is with ſome expreſſed by this, *My Lady is not yet painted*; that is, ſhe is not compleatly dreſſed, or ready. Few women that value themſelves are willing to be ſeen in any diſcompoſure or defect, eſpecially if conſcious to any defect, or ſo habited as they think leſs becomes

becomes them: which affected privacy and obſcuring of themſelves is no ſtroke of vanity, much leſs of ſin; but is rather imputable to that prudent modeſty which ſo much becomes every ſober woman, that my advice is to them never to be ſeen by ſtrangers or domeſticks in any way to their diſadvantage, by diſcovering either their defects or their reliefs.

Nor may this be called an hiſtrionick *parada*, or ſtagely viſard and hypocriſie, while women ſeek to appear advantaged in ſtature or in *beauty* and *handſomeneſs* ſo farre as modeſty and vertue permit, by thoſe borrowed additaments which Art lends to Nature. What is there in any civil order, either of Church or State, which doth not put on ſomething Theatrick and pompous, beyond that ſimplicity and plainneſs which Nature hath put upon the perſons of men or women? Both civil and religious actions ſtudy to conciliate to themſelves a majeſty and reverence by habits and ornaments, by comely robes and coſtly veſts; which though

though they are not of the internal and eſſential glory which is in Magiſtratick or Eccleſiaſtick power and order, (which are both Divine) yet they are ſo farre not onely convenient, but almoſt neceſſary, as they help to keep both Laws and Religion from contempt, and from that vulgar inſolence to which ſeditious and Atheiſticall humors are ſubject.

Yea, who is there, or what is there almoſt in humane ſociety, which doth not (in ſome ſenſe) adorn a theatre or ſcene of life upon the ſtage of this world? Who is ſo open-hearted and ſimple, but they either conceal their defects, or oſtentate their ſufficiencies, ſhort or beyond what either of them really are? Who doth not as well adviſe for his fame and credit as for his Conſcience? Who is there, if they were anatomized, and every way expoſed to others cenſures in what they are or doe or pretend, but would come many degrees ſhort of that ſhew they make? As there is no neceſſity to confeſs many ſins to any but

to

to God, to whom onely they are known; ſo in modeſty there is no reaſon for us to own our infirmities to others, or the helps we uſe for our relief, when no perſon is injured by what we doe, nor at all concerned in it.

Laſtly, as to that diminution of honour and eſteem which your Ladiſhip ſayes commonly follows, as a black ſhadow, the moſt vertuous woman, if this be added after the catalogue of her vertues and good works, *O but ſhe paints, ſhe uſeth ſome art or waſh to her face and complexion*; it is firſt a very partial cenſure, befitting vulgar and groſs minds, (not wiſe, grave and impartial perſons) in other caſes of helping or hiding any natural defect (as by falſe hair, a glaſs eye, bolſtred ſhoulders, heightning heels, ſweet ſmels and the like) to charge no reproach upon any perſons, otherwaies ſober and modeſt, and yet to doe it onely in this to thoſe who are every way of unſpotted vertue and goodneſs, which receive no more prejudice or abatement by what ſhew is made (by art) of ruddineſs

in

in womens *complexions*, then of tallneſs or ſtraightneſs in their ſtature and feature, when naturally ſhort or crooked. Who is ſo impertinently ſevere, as to detract from any womans honor and vertue by ſaying, *O but ſhe wears heels or ſhoes a handful high; ſhe ſeems indeed tall and ſtraight, but is really low and crooked, &c?* Nor doth it ſet off from the ſcore of any mans worth to alledge, *O but he uſeth a peruke, or uſeth ſuch ſweet ſmels as are not natural to his clothes or body*; from which occaſion *Iſaac* took his riſe to bleſs *Eſau*. Or if this be childiſh and ridiculous upon theſe accounts, truly they are no leſs in my judgement as to this of *complexion* which we now diſpute.

Nor is this black tail of detraction leſs unjuſt then partial; ſince no juſtice will allow us to abate of the merit and honour due to many conſtant and remarkable vertues, (which are evident and unqueſtionable tokens of worth) merely upon the ſuſpicion and jealouſie (for ſo it is for the moſt part, vulgar cenſures in this point of *complexioning*

oning being rarely upon any certain knowledge) of doing that with all modesty and privacy, which is at worst very disputable whether it have any sin at all in it, or be beyond a venial and civil vanity. For your Ladiship sees learned men in severall ages and countreys differ as to their judgement of it: And truely those seem to me most masters of Reason, who own the nature of the thing, as all other things, to be good in it self, as God's creature, and measure the morality or immorality of the use or abuse of it by the universall standard and rule of all humane actions, which is the minde and end of the doer, either conform or disform to the holy revealed will of God; who hath no more declared any positive law against this, then against all other ornaments of our bodies and lives, either naturall or artificiall.

As for the commonness or vulgarity of these censures (which are, you say, so usuall among the meaner sort of people, or those who are of their size and last) what wise man or woman doth not know

know that nothing is more ſlie, touchy and bogliſh, nothing more violent, raſh and various, then the opinion, prejudice, paſſion and ſuperſtition of the Many or common people? How are they ſwayed even in their loves and hatreds, their perſwaſions and pieties, their eſteem or diſeſteem, moſt-what by cuſtome & prepoſſeſſion, or by adherencies & admirations of mens perſons? How do they love an eaſie and ſuperficial cenſuring, rather then an induſtrious & ſtrict ſcrutiny of things? How is their ignorance an enemy to the knowledge of their betters? How doth their meanneſs, plainneſs and ruſticity bear a conſtant antipathy to the politeneſs, honour & ſplendor of others? How are they naturally of levelling humours, and envy others whatever they enjoy of eſtates, houſes, or ornaments of life, beyond their tenuity and cottagely obſcurity? He or ſhe lives neareſt the confines of Reaſon and Religion too, who is moſt remote from the charms and ſnares, the ſenſe and cenſures of the vulgar; into whoſe minds and over whoſe conſciences many things

make intruſions and uſurpations, which have no right or title to that power and authority they exerciſe over themſelves and others.

No wonder then if thoſe that are ſo ſubject to erre cuſtomary errors in greater matters, doe ſo in this which is ſo little and inconſiderable. We ſee that wontedneſs makes even Blackmores ſeem handſome to one another; and by uſing to look on themſelves in their glaſſes, even hard-favoured faces grow reconciled to themſelves ſo farre as to think themſelves tolerable, yea & handſome too, by an happy hereſie.

So little regard is to be had in caſes of Conſcience to the daſhes of vulgar tongues and pens; ſince we ſee that when nothing of conſequence was objectable to Chriſt, the community of the *Jews* & ſupercilious *Phariſees* find fault with his *diſciples gathering ears of corn on the Sabbath-day* as they *paſſed through the* fields of *corn* & *were hungry*; ſo for his & their *eating with unwaſhed hands*. Many things not onely innocent, but commendable, ſometimes fall under the

Mar. 12. 1.

the reproach of people. As there are factions and parts-taking in religious formes, so in civil uses; every one seeking to advance his own side and way by depressing all others with reproachfull censures.

Thus have I given your Ladiship the best answer that at present and thus on the sudden I am able, to every particular touch or stroke of your last Objection, which was twisted or combined of many smaller cords or threads, which I have by unraveling so weakned, I hope, that they will no more hamper or bind a judicious conscience then the *Philistin*'s withes or cords could do *Sampson* while his strength continued. Keep but the heart from sinful intentions, that purity and integrity, as *Sampson*'s *locks*, may be preserved unclipt or unshorn by any sinister and sordid lust; I do not see how using such sober, modest and discreet *helps* to womens *beauty* and *complexion* needs more fear the terrors of some mens censures, then that holy Giant needed be troubled at the alarms gi-

ven, *The Philiſtines are upon thee, Sampſon:* who rowſing himſelf up in his mighty and miraculous ſtrength, defied or ſcattered them all.

Objection XII.

Painting the Face unlawful, becauſe doubtful at beſt, and not of faith.

I Muſt confeſs (*Madame*) your Ladiſhip ſaies more in vindication of theſe *Artificial helps of handſomneſs*, and better avoids all thoſe odious objections made againſt them by my weakneſs, then ever yet I heard or read; nor can I but agree with your Ladiſhips juſt ſenſe and expreſſions how partial unjuſt judges of things, how petulant and paſſionate cenſurers of perſons and actions common people are, and thoſe maſters of them who have moſt of a plebeian ſtroke in their temper and education, or who affect a vulgar empire by vulgar eaſineſs and compliances. 'Tis true, they frequently ſave or damn as they are ſwayed, not with judge-

ment

ment and charity, but with prepoſſeſſion or fury, being content to opine not with the wiſeſt, but the moſt, glorying more in the number of their abetters then in the ſtrength and weight of their reaſons.

But yet in this caſe, ſo much controverted and ſo oft concluded againſt your ſenſe by learned and godly men, I know your Ladiſhip is ſo humble and modeſt as to conſider, that your thoughts are but the thoughts of a woman, who is the weaker veſſel, of greater frailties and leſs capacity, therefore not to be laid in the leaſt balance of contradiction againſt thoſe many worthy and famous men, who very probably had more ſtrong reaſons and Scripture-inſtances for what they thus eagerly and bitterly decryed, then either they have expreſſed by writing or we can now comprehend: nor is your Ladiſhip in any ſort to meaſure the validity of their Arguments againſt it by the infirmity of later allegations, either by others or now by my ſelf, who like *Ruth* have not ſo much as the

gleanings of thoſe *Boazes* large fields and plentiful harveſts.

And yet, in the general proſpect of the whole matter, doth it not ſeem very ſtrange and improbable to your Ladiſhip that ſo many holy men ſhould have been without due cauſe ſo ſevere and ſo croſs againſt our Sex, in thoſe ornaments and reliefs of *beauty*, the conceſſions of which (though with all thoſe ſober and moral reſtraints which are juſtly impoſed in all other enjoyments) had been a very great indulgence and ingratiating to women of greateſt quality and beſt breeding, who might the eaſier have been wone to greater rigors of Religion if in this they might have been allowed, with the credit of Chriſtianity and peace of their Conſcience, what they generally ſo covet for the advantages of their *looks* and *countenances*?

I have obſerved in my dayes, that many Preachers (otherwaies very commendable) are leſs acceptable to Ladies of quality and Gentlewomen of the nobleſt and faireſt editions, becauſe of their

their ſevere and damning rigors frequently uttered againſt all *auxiliaries* of *beauty*, or ſet-offs to *handſomeneſs*; ſo ſcandalized at Ladies powdering, curling and gumming their hair, ſo jealous of their uſing any quickning to their *complexion*, though neither they nor any other know of it, ſo impatient of any black patch, though it be but a plaiſter to a pimple, that they degrade thoſe from all degrees of grace and vertue, modeſty and chaſtity, whom they find or ſuſpect guilty of theſe in the leaſt kind.

I am ſure ſome of them thunder againſt all theſe and other like *ornaments* of women with the ancient terror; though, as your Ladiſhip thinks, they do not ſhine with the potent convictions and lightnings of the Fathers (but make their Auditors more afraid then hurt:) yet ought we not by an implicite credulity aſcribe that honour to the Fathers and their followers, as not to doubt or contradict their judgements, though we ſee not their grounds or reaſons? And will it not (at beſt)

ſeem too great an arrogance for your Ladiſhip or any of our Sex to contend in a caſe of Conſcience with ſo many of our own later Reformed Divines, who have one from another taken this point to be ſo clear and granted as a groſs ſin, that few or none of them ever went about ſeriouſly to diſcuſs it, or ſolidly to prove it to be any ſin at all?

However (*Madam*) in the laſt place, ſince it is a diſputable point, and ſo dubious as to conſcience and practice, is it not wiſdome to follow the ſafeſt part, which is not at all to uſe any ſuch toyes and *tinctures?* In which negative of abſtaining there can be no danger; which may be great on the other ſide of uſing, if either it ſhould be a ſin in it ſelf, or at leaſt goe under ſuch ſcruples and uncertainties as can hardly be cleared or avoided as to the conſcience of the doer. Where the opinions of ſo many eminent perſons make (as you ſee) ſuch potent batteries againſt it, what ſhield of perſwaſion can be ſufficient to defend us from

from great ſhakings and ſome impreſſions of terrour?

ANSWER.

MAdam, what validity your Ladiſhip is pleaſed to impute to my anſwers, is not from any ſtrength or merit of my particular opinion or expreſſion, but from the force and pregnancy of thoſe truths which are (it may be) a little retired from the ſuperficies of vulgar fancies and conceptions: poſſibly ſome neither ſearch nor diſcern them; others that find them, yet are hindred moſt-what and even ſo over-awed by popular fears and prejudices, that they dare not own or expreſs them, as loth to ſeem wiſer then their fore-fathers, or themſelves in former times, when (for want of better matter) they ſometimes waſt their glaſs and fill up their hour with bitter invectives againſt Ladies *painting*, *patching*, *curling*, *powdering*, *perfuming* and *complexioning*; which may have leſs evil in them then ſome Authors they ſtudy, and not ſo much vanity

nity attending them as doth the long hair, the looſe cuffs, the large band-ſtrings, and other fine things with which ſome of theſe ſo rigid, yet very ſpruce and Lady-like, Preachers think fit to gratifie as their own perſons, ſo their kind hearers and ſpectators; ſomewhat wide of thoſe priſtine ſeverities which I have been told were required of the Clergy, who by the Canons of the Church and cuſtomes of ancient times were denied to wear any ſilk or ſofter garments, not becauſe they were ſinful in themſelves, but leſs ſutable to the ſtrictneſs of that diſcipline which in thoſe times holy men ſaw fit to exact, eſpecially of Eccleſiaſticks, as moſt exemplary for the reſtraining of thoſe prodigalities and luxuries which in both Clergy and Laicks would ſoon exhauſt that charity which was then moſt-what expended in relieving the poor, in building and adorning Churches, in redeeming captives, and the like.

I do not leſs willingly own my weakneſs then my Sex, being farre from any ſuch

ſuch *Amazonian* boldneſs as affects to contend with ſo many learned and godly men who have, and daily do, expreſs in this a contrary ſenſe to mine: yet I think it very venial for me to aſſert, if I can, both the ornaments and liberties of my Sex, (as to their perſons and conſciences) by anſwering ſpecious fallacies and producing ſtronger arguments: to which I doubt not but all ſerious and impartial Chriſtians (not captives to cuſtome, prejudice and popularity) will at laſt ſubſcribe; not as to the ſenſe of a weak woman, but of omnipotent verity and victorious truth, which though late, yet may at laſt be redeemed by the help of a woman from that long captivity wherein both it ſelf and many worthy perſons conſciences were unjuſtly detained.

God oft diſcovers as female ſoftneſſes in ſome mens hearts, heads and hands, ſo maſculine and heroick ſtrength in ſome womens. We read of two women famous, the one for her conduct of the warre, the other for her conſummating it, by deſtroying *Siſera* Judg. 10.

the

the chief leader of a great army. Another woman dashes out the brains of King *Abimelech*; another *saves* by her loyal *prudence* the city *Abel* from the miseries of a long siege, and those punishments which justly prosecute, as the heads, so the abettors of Sedition against Lawful Sovereigns.

Judges 9. 53.

2 Sam. 20. 16, &c.

I know God hath given both Reason and Scripture to women as well as men; nor have we less liberty granted to traffick in all truths both humane and divine: though our talents and treasure may be farre less then the mass of many mens readings, yet they may be as refined and digested; our *two mites* may not be despised which we offer to God's Temple, if they have God's Image and superscription on them, coined and stamped in the mint of all religious Reason, the word of God, whence all things that concern Faith or Manners (as to Salvation and Damnation) receive their authoritative stamp and value.

It is time for us at length to get beyond that servility and sequaciousness of

of Conſcience, which is but the Pupillage, Minority and Wardſhip of Religion, inquiring and heeding, not what ſaith the Lord, but what ſaith ſuch a Father, ſuch a godly man, ſuch a Preacher or Writer. It is the priviledge and honour of Chriſtian Religion, for which the *Bereans* are commended, to *ſearch the Scriptures*, and examine by them even the Apoſtolical doctrines. Nor doth our Reformed Religion (where it moſt merits that name) unjuſtly glory in that freedome, by which (as to matters of truth or error, of ſin or no ſin) it is redeemed from the ſlavery of mans private Traditions, and confined to the oracles of God; to whoſe general rule, ſenſe and Analogy, all Catholick and unwritten Traditions, as to the practice, diſcipline and order of Religion, do agree, without any enterfearing with the holy Scriptures, to which in matters of internal holineſs we are confined, though in things of extern *decency* the wiſdome & cuſtome of the Church is a ſafe and wholeſome rule; to which as we are by

Acts 17. 10.

by Scripture commanded obediently and unanimously to conform in things honest and by general precepts allowed, so in matters of saving faith and holy life we must neither believe nor act by an implicite faith and twilight credulity, but from a well-informed and rightly-convinced conscience, that forbids us to be either profane or superEccl.7.16. stitious, either *over-righteous* or overwicked.

Eccl.12. 13. *Solomon* tells us, that *the whole duty of man is to fear God and keep his Commandements:* Christ tells us, it is but Mat.15.3. a *Pharisaick* pride and vanity to teach or urge humane *traditions* or opinions for *God's Commands*. And truly, after all that your Ladiship hath smartly urged in this case, I cannot but wonder that neither *Solomon* in his various sentences of the *Proverbs*, nor in his holy Satyr against humane Vanities in *Ecclesiastes*, no nor yet he that was greater then *Solomon*, either by himself or his Disciples, should ever particularly instance against all or any *painting* or *complexioning* of the *face*; no nor God

by

by *Moses:* where so many lesser precepts are expresly given, surely they would not (all) have omitted this so wholly, if it had been what some pretend, such a flat and downright sin, considering how obvious in all eyes and nations the use of it was and is.

Sure, learned and godly men ought not in wisdome, justice and charity, to extend the cords or curtains of duty and conscience beyond the stakes and pillars of Religion, which are fixed by the word of God, whose service and glory needs not the fancies, fallacies, or flatteries of mans inventions, more then a royal robe needs a beggers patch. It is not for sober men to enlarge the Phylacteries of their own Opinions beyond God's precepts, nor to comment by false and specious glosses either against or beside his holy will in the Word; which must needs be a farre greater sin then any light applying of some quickning wash or *colour* to the *face*, inasmuch as it is more dangerous to injure the Conscience then to alter the skin. Ministers ought not to be as hard-

hard-hearted and rude-handed Surgeons, who make their Probe a Poniard, and will rather make a wound where they ſearch for one, then loſe their labour, or ſeem to want either skill or Patients.

As to that practical faith or aſſurance of the lawfulneſs and liberty granted by God, both as to the thing done and the doer, I preſume my grounds are ſafe and good, ſince I find that God hath *given us*, as men and Chriſtians, *all things richly to enjoy*; that no creature is forbidden (under the Goſpel) *to the pure of heart*; that there is neither moral light nor Scriptural precept againſt the ingenuous and modeſt uſe of this, more then of other helps of any bodily infirmity or deformity; ſince it may as well as any thing be uſed ſoberly, thankfully and harmleſly, without any impediment to grace and well-doing, alſo without any advantage or intentional occaſion to ſin.

1 Tim. 6. 17.

So that I cannot but vehemently ſuſpect (I leave it to wiſer perſons perempto-

peremptorily to conclude) that the dreadful rigors of ſome Miniſters and others have in this caſe of *Artificial handſomeneſs* been too magiſterial: Their Divinity reliſhes too much of inhumanity, and their Piety carries with it too little Charity; while they ſtate a caſe of Conſcience more by the wils, fancies and paſſions of men then by the word of God, whoſe *thoughts are not as mans thoughts, nor his wayes as our wayes.* Many things are highly eſteemed of men as ſanctities, which God *deſpiſeth*; and many things are lightly condemned by mans imperious raſhneſs, which God doth not condemn: hence the lawful uſe of many good things is denied by mans ſeverity and tranſport, where God's benignity onely forbids us the abuſe of them, and in ſo doing eſtabliſheth the lawfulneſs of the uſe, which may in this, for ought I yet ſee, as well conſiſt with a good Conſcience, as it did with *Solomon*'s wiſdome (amidſt his domeſtick and native plenty) to ſend his *navy* upon long and forein voyages for

Iſa. 55. 8.

1 Cor. 1.

1 Kings 10. 22.

gold, and apes, and peacocks.

Beſides this, I cannot but obſerve the ſelf-confuting ſeverity of theſe men of later and leſſer Editions, who put ſuch ſtrict reſtraints on womens *beauties* and *adornings*, when yet they allow the ſpiceries and curioſities which merchandizing brings from farre, rather to gratifie luxury then relieve neceſſity: Nor do they quarrel at ſuperfluous tables (unleſs they have but puling ſtomacks) with the various arts of cookery, which like another *Proteus* turns the native plainneſs of things into infinite forms and reliſhes, to pleaſe and invite the palate, as *Rebeccah* did *Iſaac*'s blunt aged taſt by the *ſavoury meat ſhe made* for *him*, which it is ſaid that holy man *loved*. Nor are theſe Maſters ſuch batterers or demoliſhers of ſtately and elegant buildings, they can be friends with goodly hangings and rich furniture, with accurate plantations and harmonious gardens, with picturings by pencil or embroideries, alſo with the wearing of ſilks, linen and woollen of various and orient colours; nor

Gen. 27. 14.

nor do they frown to see women wear rich Jewels of all colours, as Cornelians, Rubies, Saphirs, Emeralds, and Diamonds, on their breasts, necks, ears, wrists and fingers, of which there is no other use in nature, but onely the borrowing and ostentating of their several beauties and colours, by which to render us more conspicuous or comely. As these fixed gemms have their aptitudes for our use on other parts of our bodies; so truly have other diffusive *tinctures* and *colourings* their fitness and almost propriety for the *face*, if they be discreetly applied.

For both these (as all things else of extern ornament) may be so grosly handled and laid on, as they shall seem no more to ones advantage either of comelines or discretion, then a *Jewel in a swines snout*, (as *Solomon* speaks.) Persons of worth and prudence will in the first place keep their hearts in the use of all such things from offending God; next they will preserve themselves from being ridiculous

among diſcreet perſons: as thoſe may eaſily be who know not how to diſtinguiſh a civil quickning or chearful enlivening of the *face*, (as of old times was done by their anointings) and a ſlovenly beſmearing themſelves, like *Bartholomew*-babies, with fulſome dawbings, which proclaim, though not foul, yet fooliſh hearts.

As for thoſe *cauſleſs curſes* and Anathemas, that God cannot or will not know them, that no *painted face* ſhall ſee the face of God, or the like, which as blind thunderbolts ſome men by a Papal authority or popular facility promiſcuouſly caſt upon all never ſo modeſt, humble and vertuous women, who uſe any relief to their *looks*: I be-
Prov. 26. 2. lieve, as *Solomon* tels us, they *ſhall not come* upon the heads of thoſe who uſing this, as other creatures of God, for thoſe ends to which they have an aptitude in nature, do yet ſo watch over their hearts, as not to ſuffer any outward momentary adornings whatſoever to leven them with any thing of pride or ſinful vanity, but alwaies keep within

within the bounds of modeſty and chaſtity, to which cleanlineſs and decency are no enemies. And even in theſe ſolemn terrors, by which ſome men ſeek to terrifie poor ſouls, they run more upon the ſtock of Satyrical wit then ſolid arguments: as if Conſcience were onely to ſmell on noſegayes or flowers, and not to be fed with ſerious and divine truths, which are the food and phyſick too of the Soul.

By the ſame fallacy they may urge that God will not know elderly men in their juvenile perukes, in their ſhaved cheeks and bald chins, (which affect youthful ſmoothneſs when gray hairs and wrinckles every where call for gravity of aſpect as well as manners, of which a fatherly, prolix, and reverential beard is a ſolemn ſign and majeſtick Embleme.) May it not as well be ſaid, God will not admit men or women to heaven with all their pomp and coſt of apparel, ſince he made them *naked*, and yet *not aſhamed?* Yea may they not cry down eating, drinking, ſleeping, marrying, recre- Gen. 2. 25.

ation, yea even that part of humane nature which is *fleſh and blood* in us, becauſe none of theſe things (either of vital uſe or infirmer nature) *ſhall enter into the kingdome of heaven,* or come into the preſence of God, when they ſhall indeed be ſuperfluous through the bodies higher glory and perfection, which ſhall then exceed the *ſhining* of *Moſes his face,* and equal the transfiguration of Chriſt:

1 Cor. 15. 50.

Yet are not theſe ſinful enjoyments or unlawful ornaments in this ſtate of mortality and infirmity, to which mankind is now ſubjected by reaſon of ſin: different ſtates admit of different things: many toyes (in compariſon) are allowed us by our heavenly Father while we are children here, which ſhall be put away when we come to perfect age and ſtature in heaven. Though *the whole need no phyſician,* yet the ſick may lawfully uſe their skill and applications to remedy their infirmities, not onely as to health and ſtrength, but alſo to the vigour and *colour* of their *looks*; elſe, ſuch as have the

the Green-ſickneſs, pallor, or the Jaundiſe either black or yellow, or any ſuch deformity, may not uſe means to cure themſelves, both internal and external: for as neither of them are forbidden, ſo I ſuppoſe both to be lawful in their kind and uſe.

Like to the feebleneſs of ſuch mens reaſonings againſt all *artificial beauty*, are their impertinent and wreſted allegations of Scripture, whereby to juſtifie their ſeverities: which no doubt your Ladiſhip hath obſerved as well as I have; though your diſcretion thinks not fit to urge them, being as eaſily anſwered as they are fallaciouſly alledged.

Objection XIII.

Of Peter Martyr *againſt Painting the Face, from many Scripture-inſtances,* Anſwered.

Such as thoſe which I have read in an Author of no mean note or obſcure name, who dreadfully and purpoſely

poſely inveighing againſt all uſe of *art* to advance the *beauty* or *colour* of the *face*, with great gravity and vehemency tells us, as from the Apoſtles mind, that we cannot *be the ſervants of the Lord*, if we ſeek to *pleaſe men*: therefore women may not uſe any ſuch *complexioning* to pleaſe their own, or their husbands, or others aſpects. O weighty and profound Divinity! by which neither wives may pleaſe their husbands, nor children their parents, nor ſubjects their Princes, nor ſervants their maſters, nor tradeſmen their cuſtomers: but, like the ſerpents teeth, Chriſtians muſt riſe up to a conſtant antipathy and mutual diſpleaſings of each other, elſe they cannot pleaſe God. What can be more abſurd in Reaſon, or ridiculous in Religion? When the meaning of the Apoſtle is, if by any waies diſpleaſing to God I ſeek to *pleaſe men*, or if I ſo ſeek to *pleaſe men* as I neglect God, I cannot be *God's ſervant*. But in all ſuch lawfull wayes as were neither againſt piety, nor truth,

Gal. 1. 10.

truth, nor charity, no man was more a pleaſer of all men, to whom he *became all* honeſt *things, that he might gain ſome.* 1 Cor. 9. 22.

So again he brings, that Chriſtians muſt *keep* the Paſſeover, which is *the feaſt* of Chriſtian converſation, in which we partake of Chriſt, *with ſincerity and truth*; therefore we may make no ſimulations or ſhews of any thing that is not really *true*, and ſuch as we make ſhew of: which not onely debarres us of all helps of art againſt paleneſs, but of whatever may remedy baldneſs, blindneſs, lameneſs, crookedneſs, and the like, which are at once both helps and hidings of our infirmities. Which gloſs is farre wide of the Apoſtles ſenſe, who tells us what *leaven* muſt be *purged out* (not of all art and ingenuity, of decency and civility) but of *malice and wickedneſs*, of hypocriſie and uncharitableneſs, which may very much embitter and abaſe the ſpirits of Chriſtians even there where their looks, 1 Cor. 5. 8.

looks, words and geſtures are compoſed to moſt cynical clouds and Phariſaick frowns. Where the heart is pure as to all maliciouſneſs againſt God and man, there all outward things are pure and lawful.

Deut. 22. 5. He addes, ſince God in the old Law forbad to diſguiſe the ſex by clothes, he (conſequently) forbids to diſguiſe our perſons by any change of our *faces* or *complexions*. 'Tis true, the God of order forbids the firſt, ſo farre as it breeds thoſe confuſions and reproaches in humane life and conſtant converſe which are attended with very foul and wicked conſequences: But in caſes either of declared mirth or neceſſary ſafety, which draw no injury, indignity or diſorder of life after them, but are onely occaſional and innocent, I do not think that Text ought to be urged. To make ſuch a change of our *faces* as we cannot be known to be the ſame perſons (which yet is oft done by ſickneſs or diſtempers) as I think it not lawful in ordinary converſation, ſo no wiſe woman doth ever aim at it,

ſo

ſo as not to be known to be her ſelf, but rather to be known as her ſelf, with ſome advantages onely for *complexion*, which alter not the feature, but onely quicken the *colour*. But in caſe of life and eſcape, I believe this good man would not deny an innocent perſon leave ſo to diſguiſe his looks by viſard or colour as might beſt deceive his guard or keepers; which yet he might not once doe, though to ſave his life, if it were an abſolute and groſs ſin in it ſelf, as ſome pretend.

He further inſtances, that every one ought to *glorifie God in* their *bodies*; 1 Cor. 6. 20. which (ſaith he) no woman can doe that uſeth *art* to her *complexion*. This is eaſily ſaid, but never proved, againſt thoſe modeſt and ſober women who *glorifie God* in a thankful, humble, chaſt and vertuous life, as well when they uſe this as when they uſe any other helps or ornaments to their outward *aſpect* and *comelineſs*; not abuſing theſe by doting on them or reſting in them as the higheſt *beauty* and ultimate *glory* of a Chriſtian, but uſing and

and referring all to a higher end and glory.

Laſtly, he very gravely and ſadly tells us, as we may not make any *members* of our bodies (which are *Chriſts*) *the members of an harlot*; ſo nor may we make our *faces* the *faces* of *harlots*, whoſe property (he ſaith) it is to *paint* their *faces*, if they think they need ſuch helps. The anſwer is, that it is no prejudice againſt honeſt womens uſe of things, that diſhoneſt uſe them; that helping the *complexion*, and ſetting forth the *looks* to the beſt advantages by ingenuous arts and adornings, is not the property of *harlots*, but the ſtudy and care of vertuous women, though accompanied with, and inferiour to, that care they have of their Souls adorning. I believe this good man, whatever he boldly gueſſes at, knew fewer diſſolute then ſober women who uſed ſuch *helps*, farre enough from his ſcandal or perception. Nor can he ſay it is the property of lewd women, unleſs he knew none other uſed it, or could by better arguments then by begging the queſti-

1 Cor. 6. 15.

queſtion prove it to be ſo by God forbidden, as no gracious woman can lawfully or modeſtly uſe it; which he neither doth, nor endeavours to prove, either by appoſite Scriptures, or pregnant reaſons from the nature of the thing uſed, or the neceſſary pravity of the mind uſing ſuch *artificial beauty*: one of which at leaſt (if not all) ſhould have been proved; which neither he nor any man elſe, that ever I ſaw or heard, hath yet done; contenting themſelves with ſtrong preſumptions & weak probations. Which poverty & tenuity of argumentation in a matter pretended to be a groſs & notorious ſin, is no way becoming learned & grave Divines, who ought not to play with caſes of Conſcience, nor adventure to create ſins, calling *light darkneſs*, Iſa. 5. 20. or *darkneſs light*, *evil good*, or *good evil*.

How much more worthy of their holy calling were it for Miniſters to meddle leſs with Ladies *faces*, & more with their *hearts*; rather incouraging them to ſtudy all the holy ornaments of grace and vertue; alſo confining them to the undoubted limits of Sanctity, Modeſty, Chaſtity

Chaſtity and Humility, (which none is ſo impudent as to diſpute againſt or queſtion) rather (I ſay) then by little Oratorious circles and ſophiſtries to ſeek to inſnare their Conſciences, and diſcourage their ſpirits by endleſs and needleſs ſeverities againſt theſe petty ornaments, which may (no doubt) be as eaſily kept in all ſober, civil and harmleſs bounds, as any other things by which Art aſſiſts Nature, and addes by clothes, colours, jewels, and many curioſities, to the advantage of humane honour, *beauty*, and majeſty?

The miſchief is, not ſo much that many women are denied by theſe rigors the uſe of ſuch things as would pleaſe and become them in an innocent chearfulneſs; but all that ever was ſaid againſt theſe *helps of beauty* ſeems to many wiſe women ſo weak and ſinnewleſs, that being not convinced of any ſin in the uſe of them, they venture to uſe them privately, (yet not wholly without ſome doubt and ſcruple, ariſing from the confidence and clamours of ſome godly men againſt them:)

them:) hence they are uncomfortably divided and perplexed even in their greateſt purity of mind and holineſs of life; while on the one ſide they are ſhaken and terrified by what ſuch men forbid them, on the other ſide they ſee not but God and Nature allow it to them. Nor do even vertuous women contentedly want (while they are capable of them) thoſe things that may render them moſt acceptable to their own and others eyes; being loth to draw the curtains of obſcurity or uncomelineſs quite over them till it be dark night, when they muſt hide their faces in the duſt, in hope to recover that perfect *beauty* which ſhall admit no decaies, and needs no repairs.

What your Ladiſhip intimates in the laſt place, that it is ſafeſt in a caſe diſputed or dubious, rather to abſtain then uſe what many deny, though many allow, ſince there is no neceſſity of uſing it at all: I anſwer, there are many things which are not abſolutely neceſſary, which yet we would be loth to part with or be diſputed out of under

der the pretence of ſuperfluity and ſinful; ſince *God* allows us, not with niggardly reſtraints, but with liberality worthy of divine benignity, *all things richly to enjoy*, even to delight, conveniency, elegancy and majeſty. Nor are we in caſes of Conſcience or ſcruples of ſin to tell noſes, or mete by the pole, how many, but value upon what grounds men affirm or deny things to be lawful or unlawful. Errors and Idols have many times more eyes and hands lifted up to them then truth or the true God. One *Athanaſius* is recorded to have ſuſtained the truth of Chriſts Divinity againſt the ſea and *moles* of all the world, preſſing againſt him, as great waters upon a firm fluce. Truth is not leſs it ſelf becauſe in ſolitudes; and Error ceaſes not to be Error amidſt crouds and multitudes. If any be ſo weak, as to be ſwayed and divided more by numbers and Oratorious fervors then by clear and potent reaſons; the penance they muſt doe for their want of judgement is, to be deprived of thoſe things they doubt of, yet

yet would willingly uſe, and do deſire, if they thought them lawful. But thoſe who are by a clear light of Reaſon and Religion redeemed from theſe ſcrupuloſities, ſo as to ſee and enjoy the freedome God hath given them, as in the nature and fitneſs of his creatures, ſo in the indulgence and ſilence of the Scriptures (which have ſet us under the Goſpel only moral and internal bounds of holineſs, by which the heart circumſcribes and limits the outward man in the uſe of all things, not as to their nature, but their ends) theſe (I ſay) may as freely uſe their affirmative freedome of uſing and enjoying according to their conſcience, as the other do the negative, who therefore forbear to uſe them becauſe they either doubt, or conclude againſt their unlawfulneſs. For as no mans diſſenting may hinder the ſtating of my judgement, according as truth appears to me; ſo no more may their different practice hinder me from doing and enjoying agreeable to my judgement.

The moderate and charitable Concluſion of the Diſpute.

THus have I endeavoured to give your Ladiſhip a full and good account of my thoughts in this diſpute or caſe touching *artificial helps* of *beauty*, ſuch as humane invention hath many waies found out; whereto as your Ladiſhip hath given the occaſion, ſo I wiſh I were ſo happy as to afford you any ſatisfaction: which if a weak woman may in any degree be able to doe in ſo diſputed a point, how much more may you hope for from learned and able men, if they have but courage to declare their judgements in it?

As for your Ladiſhips particular, however you ſhall not need to think (yet) of borrowing any *helps* from *art*, either to preſerve or repair your *beauty*, (being bleſt with a great and laſting ſtock of *handſomneſs*, for which you have cauſe humbly to thank God;) yet (poſſibly) by what I have anſwered

to

to your ſeveral Objections, (not wholly void, I hope, of Reaſon and Religion) your Ladiſhip and others by your candor will be more favourable in their cenſures of thoſe whoſe infirmity may invite them ſoberly to uſe what they do not find God hath denied them; who (yet) had rather chuſe the moſt ſad and ſordid deformities (as *Job* on a dunghil putrifying in his own ſores) with a good conſcience, then the greateſt pomp and *beauty* of Queen *Eſther*, or *Berenice*, with the ſting and plague of an evil conſcience. Nor do I doubt but many worthy women, who diſcreetly uſe theſe little private *helps* to their *looks*, are very farre from that ungrateful impudence which dares to diſpleaſe God, by any thing his indulgence allows them to pleaſe themſelves withall in ſober and ingenuous waies.

To the favourableneſs of your Ladiſhips future cenſure (of thoſe who with modeſty and diſcretion uſe theſe *helps* to *complexion*, by which neither themſelves nor others are hurt) be plea-

ſed to adde the favour of your pardon to the length of my Anſwers, which, conſcious to their weakneſs, I have ſought, as we doe with leſſer threads, to wind them the oftner about, that their length may make ſome amends for the want of that ſtrength in which they come ſhort of ſtronger twiſted cords. If I may obtain the one or both of theſe requeſts, I ſhall not think my time, or your Ladiſhips patience, wholly loſt; though I am not ſo vain as to boaſt of any victory, or peremptorily to decide the controverſie on my ſide, which I leave to your Ladiſhips and others better judgement.

MAdame, I muſt not onely grant you your ſo-well-merited requeſts, which you ſhall find have with me the power of commands, being ſo juſt and ingenuous: but I muſt adde thoſe moſt hearty thanks which I owe you for the generous freedome of your diſcourſe, which hath the courage and ability to bring to the review of Reaſon and true Religion a caſe of Conſcience

Conſcience which few dare touch or try, contrary to the common vote and credulity, which (for ought I ſee) may in this, as in other things it oft doth, prove a common error: wherein you deſerve the more applauſe, becauſe in this I do not think you are any way partial to your ſelf, or ſo much pleading your own cauſe, as civilly affording a charitable relief and protection to others, whoſe infirmity may require or uſe ſuch helps.

For my ſelf, as I wiſh I may never need any ſuch aids, ſo truly I ſhould not ſcruple to uſe God's and Natures indulgence with thoſe cautions of modeſty and diſcretion which are neceſſary to accompany all our actions natural, civil, and religious; which falling under the Empire of our will and choice, are ſubject to the Judicature of God and of our own Conſciences.

Mean time your Ladiſhip hath by the clearneſs and force of your Reaſon redeemed me from that captivity wherein, by a plebeian kind of cenſoriouſneſs and popular ſeverity, I ſome-

time delighted, to disparage and lessen those who are reported or suspected to use any *auxiliary beauty*, notwithstanding I saw in all things else their worth and vertue every way commendable, imitable, and sometime admirable. So much have you made me a chearful Conformist to your judgement and charity, which I find follows not easie and vulgar reports, but searcheth the exacter rules of Reason and Religion; which lights, as they now shine in the Church of God, I do not think have left mankind in the dark as to any thing morally and eminently either good or evil. In the discerning of which, so as to follow the one and flie the other, I pray God ever guide us by his truth and grace.

Tit. 1. 15. *To the pure all things are pure; but to the defiled and unbelievers nothing is pure, but even their mind and conscience is defiled.*

The End.

CHAP. I.

A Cenſure of the Epidemicall practiſe of reproaching Red-hair'd Men.

Sect. 1.

MEn take no reſt in the point of reflexion upon the credit of each ther. The tongue of [a] *Michal* is an epi- all member. As *Vitiis*, ſo *Conviti- ine naſcitur*. All, through the de- of their nature, have putrid hereby they mutually pollute es with virulent ſpittle. Each arageth his fellow-creature, fies his haughty humour in the n of his Brother. And this is of- done upon ſuch triviall grounds, that a due perpenſion would cauſe an abaſhment in the face of the Practiſer. My preſent Inſtance ſhall be in a common, yet cauſeleſſe Calumniation: *viz.* the vilifying of [b] *Red-hair'd Men*, the putting a diſeſteem upon Perſons, merely becauſe of the native colour of the Excrement of the Head.

[a] 2 *Sam.* 6. 20.

[b] *Phanaretа ducet filia, ruſam illam virginem. Terent Heautont. Scen. ult.*

It is ſcarce conjecturall from whence this *opprobrium* ſhould take its riſe; there being no rationall foundation for ſuch a ſuperſtruction. Certainly it began ἀπὸ τῆς μικρῶν (as [a] *Epictetus* counſelled in other caſes) it had its originall from ſome petite and ſlender conſideration. Perhaps this uſuall practice oweth its producement to the mutuall ſemblance betwixt the colour of the Hair, and ſome entities in nature of [b] no conſiderable val[illegible] which, without ſtudy, offer [illegible] ſelves to a mean capacity. [illegible] although it might come int[illegible] pariſon with the moſt [illegible] and precious created bodies; [illegible] ſoul of depraved man goes ac[illegible] to the byaſſe of innate corruptio[illegible] like *Medea* in the [c] Poet, or the [illegible] cluſion in a Syllogiſme, evermore fo[illegible] loweth the worſe part.

[a] Epict. Enchirid. κεφ. ιζ'.

[b] As ſand, &c.

[c] Medea apud Ovid — video meliora proboque, Deteriora ſequor.

Although *Lucian* worthily ſcoffed at the artificiall [d] Baldneſſe of the ſevere *Stoicks*, and made them a by-word with

[d] Stoici eram nuſi ad eum. Adv. Turnab. Adverſ. lib. 13. cap. 13.

his

his [a] ἐν χρῷ κουρίας, and likewise [b] *Juvenal* with his

——*Supercilio brevior coma*——

and [c] *Cæsar* deserved an hisse, for doing violence to his hair by eradication: yet the deriding of a Red-hair'd man comes within the compasse of the [d] Apostles μωρολογία καὶ εὐτραπελία, καὶ τὰ οὐκ ἀνήκοντα, foolish talking and jesting, which are not convenient.

[a] Turneb. ad. *lib.* 15. *cap.* 16.
[b] Juv. *Sat.* 2.
[c] Suet. *in vita* C. J. Cæs. *non solum tonderetur diligenter ac raderetur, sed etiam velleretur.*
[d] Ephes. 5. 4.

Red-hair'd men are not, as such, bran- [illegible] ny signall and notable extra- [illegible] e others: *Black-hair'd* men [illegible] *ro carbone notandi*; and [illegible] *rva* may, with as much [illegible] ark of calumny. *White* [illegible] seems to have more of [illegible] it hath lesse of Mode- [illegible] omplexion of *Red-hair'd* [illegible] and masculine, and very [illegible] to the superiour faculty in [illegible] ble atchievements. Those which the mouth of slander calls *sandy heads*, are seldome barren, but of pregnant intellectuals: and they that endeavour an extraction of poyson out of Red heads, imitate the Spider, which sucks

[e] —γλαυκῶπις Ἀθήνη apud Homerum in Odys. & Il. quàm sapissimè.
[f] In plaga mundi glaciali, candidâ cute sunt gentes, flavis promissa crinibus. Plin. Nat. hist. lib. 2 cap. 78.